

**CONGREGATIONAL GROWTH AND STEWARDSHIP IMPROVEMENT  
OF A MARGINALIZED PEOPLE**

**By**

**Rudolph Augusto Anthony**

**A Demonstration Project**

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## **ABSTRACT**

### **CONGREGATIONAL GROWTH AND STEWARDSHIP IMPROVEMENT OF A MARGINALIZED PEOPLE**

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The Caribbean Americans of All Souls Episcopal / Anglican Church, are a Marginalized people living in two locations. They are affected by immigration status, Diaspora identity, culture, language, education, history, generational differences, and social connection / disconnection. Their bi-locationality needs to be defined so that congregational growth and stewardship improvement will be realized without negating the mission “back home”.

If All Souls is to grow in numbers as well as in finances, the people need to change their way of thinking and doing things. There must be a paradigm shift and attitudinal adjustment so as to enhance growth and development.

During the year 2006, many activities were launched to teach the congregation how to give more to their current church. With the research process done at the Center for Caribbean studies at Medgar Evers, this set the tone for the other area of activities. There were three presentations done that covered Bi-locationality, Marginality, Stewardship and living in two countries, critical analysis, logical inconsistencies, inclusiveness, and application of both/and thinking. There were surveys conducted and a questionnaire done, a choir concert, a Jazz and fashion show, four sermon series, Bible study series, a

retreat, Bazaar, flag raising ceremony, steel band music, carnival dance group, stewardship campaign (Promise Sunday), Harvest Thanksgiving, campaign advertisement to target non-members, and hosting of Belize's Twenty Fifth Anniversary as an independent nation. These all helped to increase the growth of the church.

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**To Sharif and to All Caribbean People**

## ACKNOWLEDGEMENTS

It is with distinct honor and gratitude that I thank first of all my God above for sustaining and guiding me through the hills and valleys of this project. I would like to say thank you very much Rev. Dr. Rose Niles McCrary, my mentor who guided me through the process. Many thanks to my site team members of All Souls. Thanks to the members of All Souls Episcopal / Anglican Church who assisted me with everything I needed. I want to say a big thank you to my colleagues in class who urged me not to give up, especially Glenn Johnson.

It is with pleasure that I thank my family members who put up with me and with all the mess I made around the house. Thanks to the faculty and staff at New York Theological Seminary. Thanks Rev. Angela Ifill, Dr. George Irish and Rev. Dr. Harold Lewis for their brilliant presentations. Many thanks also to my typists Danet and Jaime without whose assistance I would not be able to fulfill this task. Thanks a lot to Wesley Stevens for assisting me with the layout of the paper and the computer. Last but not least. A holy, peaceful and blessed thank you to my ancestors who encouraged me to continue every time I wanted to quit. Thanks to anyone if for some unintentional reasons I left your name out. God Bless.

## **PREFACE**

I am a Belizean by birth. I emigrated to the United States in 1981 and in later years I became a Naturalized United States Citizen. I am privileged to hold dual citizenships for Belize and the United States. I lived and worked in the United States for twenty years as a teacher in public, private and parochial schools. I worked with physically and sexually abused children, was a counselor in a County Jail in Orlando, Florida and was a military Soldier for four years. In all these years in the melting pot, I have still not attained the American dream or received my share of the pie. Of course this is no surprise to me because the American dream was not made for a Caribbean or Central American person, but was designed only for Europeans.

I returned home to Belize in 1999 after studying Theology because I was denied on the basis of my age to realize my ultimate and lifetime dream to become a Priest. At that time I was 40 years. This denial came from the 1<sup>st</sup> Black Episcopal Bishop of the Diocese of Long Island who is a born African American. In the body of my paper I showed the conflict between African Americans and Caribbean Americans and the divide and conquer rule. I had to return to Belize, my homeland, to realize my dream. The same Bishop who denied me of my dream gave me a letter of recommendation for the Diocese of Belize. I was good for Belize, but not good enough for America.

The Bishop of Belize, the Rt. Rev. Sylvester Romero Palma, ordained me in 2002 and 2003 respectively. I am a Caribbean man, marginalized and living in two locations. As a product of a British Colony, I was marginalized from then until now.

This paper will show that all Caribbean people are marginalized and are affected by their bi-location. These positions in society make us second and third class citizens in many instances, as we are living in a foreign land that we cannot claim as our own. We live in two locations and still not living in any. Our positions affect our giving to our church and community since we have to give in two places. This further affects the congregational growth and stewardship of our present church. This project then is an attempt to help members give more to their current church, without negating their mission back home. I believe we have achieved this goal. Our education, generations, language, culture, history, social position, immigration status and Diaspora identity are also affected by our marginality and bi-location.

After being in Belize for five years, I returned to pursue this degree. I am an authentic Priest under the Anglican Communion, even when I was ordained in Belize. I thank all who were compassionate to my call to serve God's people and thanked them that they saw it and accepted the call and did not become God. For those who wanted to be God, thanks but no thanks. I am still marginalized but I will forever speak out against injustice, oppression, wars, racism, discrimination of any kind, and will do it in the name of God, love, peace, justice and fairness.

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## **CHAPTER 1**

### **INTRODUCTION**

#### **THE SETTING**

The congregation that is the setting of this project is called All Souls Episcopal Church under the Protestant Episcopal Diocese of New York. All Souls is also part of the Episcopal Church in the United States (E.C.U.S.A.). E.C.U.S.A. is the American branch Of the Worldwide Anglican Communion, fully in Communion with the Church of England. The present church building is located at 88 St. Nicholas Avenue in the heart of Central Harlem in Manhattan, New York, between 114<sup>th</sup> and 115<sup>th</sup> streets and has existed since 1906. All Souls started its beginning since 1859 as a mission. Its Founder was the Reverend Doctor Henry Anthon. All Souls is named as a memorial for Doctor Anthon.

During 1868 to 1902, All Souls Became very fashionable, drawing many socialites and noted families in Manhattan as its members. The parish took a keen interest in community work and at one time owned a seaside home for sick and crippled children at Sea cliff. During 1906 and 1929 there were many Supply priests – locum tenens who led the congregation due to a drastic decline in members. There was also a 5-year period within this same era where there was no Rector. The Church declined even worse than before. In 1929, the Reverend Collin Dodd was called as rector. A great change was taking place in the world and communities. Transformations were occurring due to migration and immigration of people. In the Harlem area, large numbers of Caribbean

Caribbean and African American from the south moved in the community. Reverend Dodd was devoted to restoring All Souls. The church at this time was an all white church and the congregation wanted to retain this status. Reverend Dodd knew that this could not happen since the ministry of the church is for all people. The vestry opposed him and the situation deteriorated which led to bitterness and anger by the Vestry. They withheld the salary of the rector, took the keys of the church from him and closed and padlocked the church "for repairs." Some parishioners disapproved of these unholy actions and felt that the church and its Gospel of love were being betrayed. The Rector then petitioned Bishop William T. Manning, then Bishop of the Diocese. Bishop Manning made his Episcopal visitation to the church in October 1932 and declared the action of the Vestry illegal and unchristian. With the aid of a locksmith, Bishop Manning cut the locks off the doors, strongly supported Reverend Dodd and opened the church to all for worship. Negroes were then admitted on an equal basis with white parishioners. All Soul's Church then became the battlefield upon which was fought the issue of racism. Reverend Dodd received the adulation of the Christian community especially the African American Community. In 1933 the 1<sup>st</sup> African Americans were elected to serve on the Vestry. Reverend Dodd was called a minister of love. He conducted the largest church School on Sundays with two massive sessions every Sunday.

Reverend Dodd retired in 1950 due to poor health and reverend Clifford S.Lauder a Priest of the Anglican Church in the West Indies became the 8<sup>th</sup> Rector of All Soul's. Between 1950-1965, there was a tremendous resurgence in the growth of the parish. Reverend lauder was considered a dynamic leader and outstanding preacher who drew new and old members back to church. All Soul's was once more the outstanding church



of the community. During reverend Lauder's ministry, there were Boy's Scout, Girl's Scout Troops, several youth organizations, church school, girls' friendly society, Brotherhood of St. Andrew and many women organizations. He was the one who purchased a camp in Parksville, New York for the Church since he was community driven. In 1962 the church acquired a property in the Bronx as the Rectory. Since then, the property has been sold. The Rectory is now the third floor of the existing building.

Under Canon Lauder, All Soul's also became part of the Manhattan North Inter-Parish Council, which includes all of the churches above 110<sup>th</sup> street. Father Lauder was also one of the founders of the Harlem Inter-Faith Association.

After Canon Lauder's Ministry in 1973, many Priests followed serving short periods of time. Some were Rectors, others Priests-in-Charge and some supply Priests. This continued up until 2005 when I became Priest-in-Charge. After Canon Lauder until today, there was another big decline in the number of members. There are approximately 200 members on register but as earlier stated, there is an average of 75 who attend church services on Sundays. With this number about 75% of them commute to church.

The current church organizations of All Souls include Sunday school, Altar Guild, Episcopal Church Women, Men's Club, Rector's Guild, College Scholarship Committee, Stewardship Committee, Camp Committee, Building and Maintenance Committee and the willing and Able Committee. The few outreach programs that are still in existence are All Souls Federal Credit Union, Manhattan north Inter-Parish Council Educational Summer Program and All Soul's Church Camp. There was also Alcoholics Anonymous, which met two (2) times per week and on weekends. This no longer exists.

There are five (5) Baptist Churches in very close proximity of All Souls. There is one (1) Roman Catholic Church, two (2) Mosques and six (6) other Episcopal Churches in the area. There are several hospitals, banks and the New York Public Library. There are many supermarkets, chain stores and shopping areas and malls in the area. There are fast food restaurants, other businesses and theatre complexes all helping to boost the economy of Central Harlem. There is a recent increase in housing development and construction in the area, which makes Harlem one of the fastest economic development zones in recent history.

This is a sacramental Congregation, which currently has approximately 75 members and a seating capacity of 400. Before I came the numbers were much lower than 75. The members are predominantly of West Indian (Caribbean) with 80% of the congregation being senior citizens, 10% young adults and 10% young children.

Since 1859 All Soul's church has seen 39 priests. There were three priests with extensive records, which lasted from 1869 – 1902, 1929- 1949 and 1949- 1973. The other priest's records ranged from several months to 5 years. The last priest –in-charge resigned in 1997 to accept a parish in the diocese of New Jersey. With a history of short-term services by priests and in some instances no priests, the mission, ministry and spirituality of All Souls suffered immensely. Therefore, the lack of competent Priestly leadership has greatly affected this church in a negative way. This church is a servant church that focuses on the needs of individuals and is greatly influenced by history and tradition.

All Souls has an administrative bureau or regulatory body, which is called the Vestry. The executive members of the Vestry are the Priest, two Wardens, Treasurer,

Assistant Treasurer, Clerk and Assistant clerk. The Vestry's role is to make key decisions concerning the church finances, building and maintenance, and all other temporal matters. The priest is more involved with the spiritual aspect, as well as providing leadership, counselling and administration for the church. The church also owns a sleep away summer camp in Parksville, New York, which was purchased in 1954. Except for the last three years, it has operated as an outreach effort for the Harlem Community during the summer months. It served the urban youths well in terms of social interactions, sports, arts, technology, swimming, fishing and also gives them support and love in other areas.

Most of the programs, services and missions of the church over the years have been severely affected in a negative and declining way. The members, who have experienced all the good times have decided to stay during trying times clinging unto a nostalgic hope that they will return to the "good old days." I have been called to be their new Priest-in-Charge effective January 1, 2005. There is an expectation that I can provide them with the leadership, counselling and administration that will change the status of the church as it can be returned to the yester-year position. But as we all know, change is one of the biggest challenges of people everywhere since comfort is found in the status quo and fear of the unknown is obvious. Dr. Rose Niles McCrary in her directed project stated this clearly. She said, "Facing change would appear to be our greatest challenge. Accepting and embracing the tide of new members and the shift of levels of belonging and empowerment has been downright painful. Divisions are along Island lines."<sup>1</sup>

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<sup>1</sup> Rose Niles McCrary, "Immigration Justice: Building Bridges of Hope" (Demonstration Project, New York Theological Seminary, 2002), 22.

This is so true with the African Caribbean Diaspora. For change to then occur, I along with my site team have identified two specific areas that must be dealt with.

There must be an increase in congregational growth, targeting more young and middle-aged groups that have energy, vitality, motivation, new ideas, and new thoughts of change and inclusion of all. Secondly, stewardship needs to be increased so that the financial aspect of the church is not compromised, thereby having a self sufficient church that will be able to pay all it's bills with specific endowment set aside for future generations to stand on and enjoy. As recently as 2004, All Souls was on a congregational support plan through the diocese. It has re-organized its finances since and has now been declared self-sufficient again. But with 75 members, how long can this sustainability last?

It is my belief that with a resurgence, diversity, and revitalization of the Harlem community, the church of All Souls, the summer camp, as well as the organizations in the church, can realize transformation in this new age. There is an optimism that other programs such as, but not limited to, a feeding program for the homeless, a soup kitchen, a pantry, and sharing of space with another denominational group can be added to the other programs already in place. One of the main dilemmas that we would need to overcome would be the stubbornness of the people to change, to take risks and explore new avenues in moving forward. All Souls needs to be transformed through hope, and dedication, knowing that we can enter into the future creatively. We need to reach out to all marginalized groups as well as non marginalized; thus developing an exegetical approach of the bible through a well grounded hermeneutical understanding of Bible text for all people, all races, all oppressed and all alienated in season and out of season. There

should be a theology that includes otherness and engagements should be made that will respect all races, cultures, religious beliefs, skin color, classes, socio-economic status, equal opportunity for women, as well as respecting and tolerating the sexual preference of others. We will need to practice love of our neighbours as ourselves. Other issues that All Souls congregation must grapple with are economic justice, social teaching, theology, diversity, polity of the public, and wars in the world.

The center of our teachings at All Souls is the life and resurrection of Jesus Christ. We believe that Jesus Christ was fully human and fully God died and was resurrected from the dead. We believe in the Old and New Testaments and the apocrypha written by men, inspired by the Holy Spirit. We believe in the seven sacraments with Baptism and Holy Eucharist as the ones necessary for salvation. We also believe in heaven, hell, and Jesus' return one day in glory.

The members in the congregation are predominantly Caribbean Americans. Their philosophy is based on conservatism and tradition. They contribute proudly to All Souls Church while at the same time contributing to their Caribbean Churches in their particular Island home. They even contribute to communities they left behind and have built homes on their land, so that one day they can return home. The Caribbean people, yet diverse in terms of Island birth, location and culture still share a common bond of Islanders reared under British Colonization. This is also typical of Belize even when this country is located in Central America as the only English speaking country there. She shares a common bond with the Caribbean yet at the same time, sharing Spanish, Garifuna, Indian, Arab, Maya and Chinese heritage with the rest of Central America. The Caribbean people of All Souls' have left their shores to live in a foreign land with a pre-

migratory expectation to be better off and become owners of a piece of the melting pot. They believe that the American dream could be realized even when they are engulfed in prejudice, discrimination, indifference, hate and community segregation, while having to do menial jobs even when the people are extremely qualified and intelligent. They believed the dream could be realized even with immigration problems, school discrimination, generational differences, Diaspora identities or lack thereof, cultural barriers and language. They have a dream and they are confident, persistent, courageous, creative, and fair minded. This dream is evident even when there are self-defeating structures that play into the hands of the dominant race so as to defend and conquer, defeat and control the marginalized group. The dominant race referred to here, is mainly the white male originally of European descent that is wealthy financially, powerful and influential in who gets to be or not to be on the corporate ladder. The dominant race controls Wall Street and the stock markets. It controls the banking institutions, infrastructure, jobs, economic development, education, politics, judiciary, the legal justice system, and it controls where people live and work in America. The dominant race also has a hand in controlling what church leaders say to their congregation by using the Patriot Act and other scare tactics to remind them that their tax exempt status can be taken away swiftly.

The post-migratory realities should further direct us at All Souls' that the Caribbean American group was never in the equation of the American dream. This dream was only for Europeans. With this in mind, the Caribbean American people, including those at All Souls' have committed themselves to two nations: the Caribbean Nation and the United States of America. They hardly ever return to live "back home"

except when they go back in their casket, but have sworn numerous times that they will return to live. The Caribbean Americans of All Souls' need to realize that they are marginalized, living in two countries, and simultaneously not in any. Their bi-location gets in the way of their stewardship here in America. They will also be taught how to give so the gift of receiving will be more realized and prevalent in their lives. They will also be encouraged to continue to give back home since it is also a blessing to give and share what you have "back home" knowing that God is all for this worthy cause. The emphasis though, will be giving more here in the church specifically targeting young adults, children, and middle-aged people, and retaining them once they become members of the church. With faith, hope and love, this mission and goal can be realized at this setting; All Soul's Episcopal/Anglican Church, for with God all things are possible.

## **THE VILLAGE OF HARLEM**

Malcolm X (1925-1965) once said, “New York was heaven to me and Harlem was seventh heaven.” Harlem is a neighborhood in the New York City borough of Manhattan. It is long known as a major black cultural and business center. Harlem stretches from the east river to the Hudson River between 155<sup>th</sup> Street and where it meets Washington Heights. Central Harlem begins at 110<sup>th</sup> Street at Northern Central Park. All Souls Church is part of Central Harlem. The boundaries of Harlem though, over the years have changed. Ralph Ellison observed, “Wherever Negroes live uptown is considered Harlem.”

The mass migration of blacks to Harlem began in 1904 due to a real estate crash. In 1907, black churches began to move uptown. St Philip’s Episcopal Church was one of the first organizations to purchase a block of buildings on west 135<sup>th</sup> Street. The expansion was fuelled by an influx of blacks from the West Indies and the Southern United States. As blacks moved in, white residents left. Some white residents resisted the neighborhood change and refused to rent or sell to blacks. They tried to convince banks to deny mortgages to blacks. Others even tried to buy property and evict black tenants.

In the late 1990’s, Harlem began to experience rapid gentrification. In 1994, the Upper Manhattan Empowerment Zone funneled money into new developments. Property values in Central Harlem increased nearly 300% during 1990’s. Empty shells of buildings were selling for one million dollars in 2005.

In 1920’s, Harlem was the center of a flowering black culture known as the Harlem Renaissance. It was a time of artistic production, which showcased Jazz venues



like the Cotton Club, Renaissance Ballroom and the Savoy Ballroom. This 1920 was also the time Harlem became a slum and driven by poverty, crime and other social ills. The Apollo Theatre opened on 125<sup>th</sup> Street in 1934.

Harlem remained the cultural and political capital of Black New York and Black America. Currently there are many banks, supermarkets, chain stores, museums, parks, playgrounds and other entertainment centers all across Harlem. Black Harlem has always been religious. Harlem is home to over 400 churches. The major denominations are Baptists, Methodists, African Methodist Episcopal Church, Episcopalians, Roman Catholic, The Nation of Islam, The Mormon Church, Black Jews and Judaism. There are also many storefront churches with 15 – 20 people that make up the many denominations in Harlem.

This neighborhood of Harlem has a long history of marginalization, economic deprivation and has been long associated with crime. It is good to report that between 1993 and 2004, the murder rate dropped 68%, rape dropped 70%, robbery dropped 60%, burglary dropped 81% and crime complaints on a whole dropped 62%. The crime rate in 2005 was comparable to wealthy neighborhoods in other American cities. There is now resurgence and rebuilding of Harlem. People of all races are coming back and buying up real estates. There are better schools, jobs and better housing. As of May 2006, Harlem is the heart of the charter schools movement. Eighteen of the twenty-five charter schools in Manhattan can be found in Harlem.

There is a new rush in Harlem today. There is real estate frenzy while crime rates dropped. There is an evolving demographics going on in Harlem. With its vibrant past,

flourishing present and promising future, Harlem is very diverse today in every sense of the word. Transformation is occurring inside and outside the churches of Harlem.

## **CHAPTER 2**

### **PROJECT AND REFLECTION**

#### **CHALLENGE STATEMENT**

The Caribbean Americans of All Souls Episcopal/Anglican Church are a marginalized people living in two locations. They are affected by immigration status, Diaspora identity, culture, language, education, history, generational differences, and social connection/disconnection. Their bi-locationality needs to be defined so that congregational growth and stewardship improvement will be realized without negating the mission “back home.”

#### **RESEARCH QUESTION 1**

What are the ramifications of being marginalized due to one’s position of bi-locationality and what hermeneutical effects do the dominant race as well as the marginalized people contribute to this discrimination, making it the norm rather than the exception in America?

The Afro-Caribbean people are some of God’s suffering servants in a foreign land. They are being marginalized and discriminated against even when Jesus in Biblical

terms insisted, “You shall love your neighbour as yourself.”<sup>2</sup> (Matt. 22:39). The book of Isaiah also presents this demonstration of justice by saying, “Put away your misdeeds from before my eyes; cease doing evil; learn to do well. Make justice your aim/redress the wronged, hear the orphan’s plea, and defend the widow.” (Isaiah 1:16-17). The wronged and injustice being inflicted on the Afro-Caribbean, the Afro-Americans and other people of color need to be addressed and corrected.

The Caribbean Americans of All Souls are included in this discrimination in America because their bi-location and their marginality contribute to this dilemma. They are living in two nations simultaneously, yet not living in any. These United States are not theirs to claim since it is not their country of origin. The Caribbean people are considered second, third and fourth class citizens in a foreign land.

The dominant race is one of the main contributors to this discrimination. The dominant race dictates and predicates the agenda in America. The dominant race is white America and mainly the white male of European origin who controls every aspect of the American lifestyle and who has the power to lord it over all. The dominant race controls the movement of people, and the status of where one will live, work and play. This race has all the power to say who will get what job, who will go to what school, what level of education one will achieve, who will climb the political ladder and who will not albeit covert or overt. This race controls segregation of school districts, residential, commercial and industrial neighborhoods, and government services at all levels, and law enforcement and the legal justice system. The dominant race via the “justice system” provides jobs in small suburban cities and towns for their white colleagues and friends who naturally live

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<sup>2</sup> All Biblical citations from, *New Revised Standard Version* (New York: Oxford University Press, 1991)

in those neighborhoods. They sustain these communities by building large jails and prisons, making the economy liquid and stable.

The best schools, shopping areas, jobs, residential areas, safe and protected communities are found in the more sophisticated districts where the more middle and upper class Caucasians live. With their income at such a higher level than marginalized Caribbean people, they contribute more in property taxes and other taxes, thereby providing better schools, attracting better teachers, and living at a much higher standard of life. They are also given better protection under the laws of this land.

The dominant race also uses the “divide and conquer” philosophy, playing the Caribbean Americans against the African Americans who already have a conflict between their groups. The dominant race creates a serious tension between these two groups by recognizing in a more positive way, the Caribbean people over their black African American brothers and sisters. The slavery experience of the Caribbean people was not the same experience as the African American who always feels that he/she is inferior to the white race. The West Indian Caribbean never had this feeling against their slave master. The Caribbean American also has it in his heart, mind and soul that he/she has an option if these United States don’t work. On the other hand, the African American has no option, for this is home and they know they cannot return to Africa with so many generations that have passed. With this control and the influence by the dominant race, the African Americans and the Caribbean Americans are always at odds with each other. They are jealous of each other, blame one another for problems and issues in the community, and criticize one another, thereby creating disunity, separation, mistrust and

annihilation. The dominant race sets the fuel to the flame and gives oxygen to the cause of “divide and conquer.”

The marginalized Caribbean Americans of All Souls also contribute to this discrimination on themselves not necessarily deliberately. They are in very short supply of power. They are weak politically, economically and socially. Their numbers are small, their income is very meager since they accept the most menial jobs, and so even their Church has limited power and it is scrutinized and put under a microscope because of the separation of Church and State clause in the Constitution. The Church’s tax free status can be pulled if it is being viewed or accused by the right wing conservative, moral majority groups of not preaching or following the status quo. This is a serious vendetta on some churches in America today. There is even a lack of public demonstration and outcry on the part of the Caribbean Americans against injustice since they have other selfish agendas to not get involved. They are then looked at by the dominant race as obedient and so they can achieve their goals of a house, two-car garage, and mediocre education for their children, and a half satisfactory retirement package.

The Caribbean American after arriving here feels very insecure and out of place in this foreign land. It is very difficult for them to achieve privilege even when they are some of the most brilliant and astute people. Opportunities, promotions, status, equality and justice are words alien to them. Another contributing factor of this discrimination is the cultural differences of African Americans, white Americans and other racial groups as opposed to the Caribbean people’s culture. America is a country with all races of people living there. However, the dominant race makes certain that their white European culture prevails. There are laws passed that make the official language English. The

American flag should be the only flag to fly in certain neighborhoods. Only certain kinds of clothing should be the choice to wear. White America and the powers to be do not take time to understand and learn the cultures of different countries. They are not sensitive to this crucial area of bonding and because of this America have made and continue to make serious mistakes with the Alliance of nations.

Another factor that also aids in this discrimination of the Caribbean American people of All Souls is the thought and memory of wanting to return home. This takes away from their concentration of seriously building up, fortifying, adapting and making where they presently are home.

This is a distraction for their achievement, accomplishment and building. They need to strive to make where they are home since God blessed them and gave them America to live in even when it is a foreign land. This is also biblical and the story of the Israelites in a foreign land in Egypt in the book of Exodus is typical of the Caribbean people of All Souls in the United States. The Pharaoh treated the Israelites cruelly. They were slaves and yet made Egypt their home. They built cities, shrines and monuments expressing their profound artistic abilities. They were given a chosen leader by God to lead them out of Egypt. On their way out and even after they got out, they complained to Moses and his God about the hardships and what they had to eat and drink in the desert. They had gotten used to the Egyptian culture and social living even when they were in bondage.

The Caribbean Americans can be viewed as the Israelites in a foreign land. Even when they are nostalgic to return home, if they do, they will still complain since they have been under the culture and have gotten used to the American way of life. They are

suppressed, and exposed to the most degrading form of humiliation, suffering and disappointments but still choose not to return to the promise land.

Pan Africanism can also be viewed as a hope to get Caribbean Americans out of bondage. But I seriously have doubts with this since they will criticize, exploit, harass, embarrass and ultimately destroy any chosen leader that is appointed and anointed to lead them. The same way Marcus Garvey, Dr. Martin Luther King Jr., Malcolm X and other prominent leaders were rejected, today's people have not changed.

As a struggling people searching for a respectable position in the world, the "preferential option for the poor," philosophy must be adopted. This concept of liberation theology, "Involves a new way of viewing the reality wherein we live, seeing it not from the standpoint of the powerful and the comfortable but from the perspective of the powerless and the pressured; a new way of reading scripture, with a preference for those whom Jesus Himself favored."<sup>3</sup> We are God's children created to be God's representatives and counterparts in the world. God speaks to us and we can hear God's words, thus all races should be given the same honor, respect and fostering. "All men and women prior to identification by race, social status, religion, or sex are worthy of respect and reverence."<sup>4</sup> It is after one has been identified as another race, another identity, class, culture or speaking in another language, and possesses a different educational level, that one is discriminated against. Thus, the Caribbean people being discriminated against. A sense of righteousness needs to be restored among all people and there must be a consensus against the misuse of power by the dominant race, thus presenting a God who is on the side of the marginalized.

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<sup>3</sup> Walter J. Burghart, *Justice: A Global Adventure* (Maryknoll New York: Orbis Books, 2004), 32.

<sup>4</sup> Ibid., 12.



Deuteronomy says, "You too must befriend the alien, for you were once aliens yourselves in the land of Egypt." (Deut. 10:19). Therefore the justice of Yahweh must be practiced and presented to all, bringing forth-steadfast love, nurturing, blessing and care. We must eradicate exploitation, abuse and subjugation if our diverse world will benefit from the enormous varieties of our history, philosophy, culture, psychology, behavior and various educational levels of our people. We can teach each other to be the best God wants us to be and apply the kind of justice to society which is appropriate and which will equalize the relationship and provide access to resources. The Afro-Caribbean people will identify this bilocationality as one of enslavement and suffering in a foreign land; exiled of their own choice and affected by immigration, social location, language, culture, Diaspora identity, generational differences, economics, education, and a nostalgia of "going back home." The Caribbean-Americans need to experience not just a "freedom from" but "freedom for." Humanity must realize that all people and races are interdependent and interconnected. We are like a web, which the moment it is touched the whole of it trembles. Therefore what affects one group, or class of people that is a part of a whole, affects the rest of the whole, positively or negatively. When the Caribbean people are affected, it is also impacted on the whole human race. As the whole body, we need to be conscious and sensitive to the plight, position and location of one another. As the whole body of Christ, we need then to live out our Baptism through worship and social action that will be beneficial to all.

In this modern era, there needs to be a change, a transformation, a *Metanoia*, a paradigm shift, an attitudinal adjustment, a behavior modification for all parties affected. There is a need, as presented above, to identify the level of discrimination contributed by

all parties and strike a balance of fairness and equality among all so that this evil is corrected, mended and eventually will develop trust in everyone, making the church a more viable institution of growth.

As we read scripture, we can find a new and reformed way of reading it. We will find a new form of interpretation. In the scripture of Luke 4:30, it is said that Jesus, “passed through the midst of them and went on his way.” At this point, the Jewish people were about to throw him over the cliff at his death. At first, they loved him and they spoke well of him and were amazed at his gracious words. But not long after, they hated him. This is the behavior of people everywhere. This is even more so when one speaks the truth. When one first arrives in America, you are pampered and loved but that does not last long even with your own relatives. The Jewish people became so infuriated because Jesus pointed out the blessings of two foreigners who were Gentiles. This demonstrates how a dominant people can become jealous over a foreigner, stranger or visitor. This goes on in Church everyday. If one person has been at the Church for twenty or forty years, they feel they are better than those who recently came. They become selfish, self-serving and manipulative.

The African American thinks that the Caribbean person came to America to take the jobs away and so he/she becomes jealous of the Caribbean person. The African American does not want to hear praise for a foreigner. This therefore is relating biblical text to our every day living experiences.

Therefore in our Church, we need a change of attitude and an acceptance of those who are different and it is only then we will realize more blessings instead of discriminating. There are some people however, who are not ready for change in the

Church. The people of Nazareth were not ready for change either and this is typical with the All Souls congregation. Jesus even told the Jews in Nazareth, “No prophet is accepted in the prophet’s hometown.” The leaders at this church feel this type of frustration is in most, if not all Churches because people refuse to change and want to humiliate their fellow brothers and sisters. We also need continuity and preparation in our Church when changes are made. We do not need anyone to leave because one area or concern was not acceptable or appropriate for that individual. We need relationship building in our community and in our church as we are reminded that our life on earth is transitory as we are only here for a time and then we are gone. We need to love and embrace everyone. We need to reveal our Church’s strengths and vulnerabilities, which could create opportunities for success, opportunities for mission and ministry. We can explore places long overlooked or never before tried. We could challenge old ways of thinking that may no longer work. We can then reaffirm the Church’s commitment to the ministry of the wider Church beyond the walls of the Parish. We need to motivate and wake up people and get out of our tradition and culture that can make us stuck, stifle us, suffocate us and hold us down. Some people just feel threatened by innovations and new ideas and so resist change. Traditions and customs provide them with comfort in a world of instability and uncertainty. The new member, visitor or even the Priest can be seen as disrupting decades of routine inside a close knit and enmeshed community. We require change in our thinking if we are to follow Christ. We need a readiness for transformation and a new spirit that embraces the exile and the outcast. These marginalized people must feel cherished within the Church family and the others that are members long ago should remember that they are also marginalized and were strangers / aliens themselves.

There is no one who would want to call a place a home if every time everything becomes a problem by those who came before or who were born here. This type of self-serving philosophy is not a family value that anyone would cherish or welcome. We need to get rid of the thoughts of violence from our being and think of love. We cannot continue to treat people with scorn and indifference and reject them because you think more highly of yourself than you are to think. We need a Gospel message that makes the heart embrace love, togetherness and stewardship. We need to be reminded that Jesus is the same yesterday, today and forever and so we are still people of “the way” kind of faith. We need to welcome all in the name of Christ and offer the Gospel message of life and freedom. We need to be nourished for our journey, as we are all guests and wayfarers of our God.

We do not need to contribute discrimination on anyone, not even on our own people. There is no growth in this, and so we need to direct our energies in fulfilling the Gospel of Jesus. We need to grow in the Lord and then all these things will be added.

As Caribbean people we need to be mindful of our limitations. We need to realize that we are marginalized. We need to know that there is a dominant race and we are not. We need to accept living in a foreign land and work along with all the diverse groups in America to make our society, community and Church a better place to be and where all are welcomed.

## RESEARCH QUESTION 2

How can a Historical Episcopal Anglican Church in an urban setting, embrace a cultural shift in stewardship and church growth predicated upon faith, inclusion, hope and love of God's truth, thereby responding to the upward call of God in Jesus Christ?

The Afro-Caribbean people of All Soul's cannot limit themselves anymore. They need to expand this Church to the immediate community and beyond. Ecumenical and Interfaith programs need to be launched with the various denominations. The hand must be extended to private co-operations, mega organizations, chain stores, companies; supermarkets, banks, theatres and other business groups to further improve the communities. With this Genesis on the horizon, more jobs, decent affordable homes, better schools, safer streets, safer communities, and less jails, then and more trust will be unveiled for all, especially in the Harlem community where All Soul's is located. The communities will establish a sense of hope, reason, and purpose to build, develop and grow in peace and love and harmony.

We as a people at All Souls must realize and be sensitive to the fact that the demographics of Harlem are changing. There is a cultural shift that is taking place that we need to embrace. The cultural dynamics of Harlem today is of all races especially an abundance of the white race. They are building, buying, setting up shop and church, expanding, mixing, blending in, and so a wide range of acculturation is taking place. We cannot overlook this. These newcomers as well as others in the community must be approached and be targeted using friendly and inviting strategies for them to join All Souls. The Church can no longer remain predominantly one group.

In our church of All Souls, of course it is not a Caribbean Church. But the vast majority is of Caribbean descent. The Church in this time must be diverse and thereby respond to the upward call of God in Jesus Christ. The Church of God then can be a Church for all, and a house of prayer and not one for a den of thieves. This Church needs to be inclusive if the transition of growth will be realized. If this emphasis of inclusiveness is not promoted and launched, the Church can experience another of those drastic declines as it experienced earlier in its history.

In the long term, if this idea of oneness and a love for all is not being capitalized, All Souls can return to its 1930 days when the Church was an all white Church. We must take into consideration that the current congregation of 75 people are becoming more seniors every day. The statistical fact is that 80% of them currently are seniors. Most of them travel more than half an hour to get to All Souls. This shows that even when we are a servant Church, we are not a community Church because most of the members are from outside the community. It behooves us then to embrace diversity and include all in the name of Jesus.

Another truth is the 2<sup>nd</sup> and 3<sup>rd</sup> generation children of Caribbean immigrants who resist going to Church due to the current way the Church operates. It is not that they are resisting God, but resist the way God is presented to them. Our liturgy, order, and doctrine of the Church are of a historical, mundane background with the Church service having one organized format that we follow Sunday after Sunday. For this young generation, who is into fast pace games, music, food, drinks, and in general a fast pace life, Church in this order and format is too boring and takes too long.

There needs to be some changes in how we do things in Church to attract and sustain the young people. The young people are the generation of tomorrow. There must be transformation taking place and allow young people to be more involved and participate more. If change is not implemented they will not come to Church. We can no longer be set in tradition and history and expect growth to take place.

There is an Episcopal sister Church in the Bronx that has recently adopted a “Hip Hop Service” for the young people. In this service they have restructured the liturgy using Hip Hop wording. Even the Lord’s Prayer and the Nicene Creed are in Hip Hop literature. They have received rave reviews from the community and the Bishop has neither discouraged nor stopped them. Another sister Church near Ossining, New York has also developed a “U2” service for young people and has received some prime time attention on CNN. The music in the Church needs to be changed. We do not need to continue playing the songs with just the traditional organ. We need to implement the guitar, flute, violin, trumpet, saxophone, piano, drums, shaker and any other musical instrument whether it is modern or traditional. The wording of the songs can be re-organized so as to reflect the spirituality of the day and of the younger generation. This shows that the same truth, God’s truth of past years can still be told but in a different way and using different media and different people to implement this truth.

We need to be cognizant that we have changed and we continue to change and we must flow with the changing dynamics or else we will be left behind. One thing that has not changed is our God. He is the same yesterday, today and forever. He is compassionate, loving, caring, sincere, truthful, understanding and good all the time, and he exists for all of us because he made us all, Jew and gentile, Arab, Hebrew, Christian,

Muslim, Hindu, Buddhist etc. so that we all can be different. God loves diversity. We need to remind ourselves that we exist because of a higher power. Along with the younger generation and our God, we can renew the Church with new energy and vitality. We need to invest our time, talent and treasure in our everyday living thus realizing stewardship and growth for the Church.

As a faith based people, we need to demonstrate our faith to show that we believe in a higher power. Our definition of faith in our Church is the assurance of things hoped for the evidence of things not seen. When we hope, we need to give assurance to ourselves that even when we cannot see yet, what we hoped for, the evidence is there that achievement, success, change, accomplishment, and transformation are all taking place. We must be equipped with a faith as strong and as believing as the faith of Moses, Aaron and Joshua. Every time that rod of Moses was lifted, raised or stretched over creation, something new happened. When Aaron lifted that rod, there was no doubt that the miracles would not work. They have and had seen the powerful works of the Lord and so they trusted him not to fail them. They had no reason to doubt. Their God was with them and he never left them. Since God has not changed since, we also must possess that kind of faith and see the mighty works of him. If we are able and capable of doing this, then something new will and should happen to All Souls’.

Our hope for the future of All Souls then is also tied to the idea of capital. With the launching of this project, we will improve numbers in the congregation, and with this increase, capital will also increase. Therefore, one follows the other. The leaders will need to do a better job of connecting hope to the lesson of giving. The Book of Malachi 3:10 tells us to bring the full tithe into the store house and test the Lord and see how he



will pour down an overflowing blessing. Deuteronomy 12:26 tell us that there are sacred donations that are due from us to the Lord and we should bring them to the place that the Lord will choose for us. This then applies to All Souls Church where the members are attending. This is the place the Lord has chosen for them and so they should give their gifts here more than anywhere else. Acts 20:35 tell us it is more blessed to give than to receive. The book of Tobit 12:19 says who gives Alms will enjoy a full life. The book of Sirach 7:10 says do not neglect to give alms. 2<sup>nd</sup> Corinthians 9:7 says that God loves a cheerful giver. Psalm 50:14 say to offer to God a sacrifice of thanksgiving and make good our vows to the most high. Psalm 96:8 says bring offerings and come into his courts. Our hope then is tied to our Capitalist society that we live in and is further tied to our aspirations for material improvement. As was earlier stated, we will approach all in the public, the altruistic, the entrepreneur, and the philanthropist and ask them and invite them to join us to connect to the marginalized. We will ask them to be side by side with those who have lost or is losing hope.

We as a people must be mindful to take up the mantle of those who came before and move ahead. Black liberation needs to take place despite extreme difficulty and terrible oppression. You see, we need to give the young people in their generation a chance to be responsible, to find the greater truth through their way of entertainment in the Church. Young people need to go to a church where they can release some of the rage that is caused by white supremacist power and hegemony. It should be notably clear that our rage is understandable and is an appropriate response to an absurd situation. Cornel West tells us that the targeting and direction of this rage must, “reflect a broad moral

vision, a sharp political analysis of wealth and power.”<sup>5</sup> Our hope as a Christian people then must be attached to justice even if things do not get better. This for us in the church must be our vocation and our call. We must preach justice, breathe justice and taste justice. We want people to come together, listen to one another, empower one another, provide more resources for the people or tap into the resources where they can be found, invest in the people and move them to other places, to higher ground where they can assist others and bring others forward to higher, brighter and better things. We also have to be accountable, responsible, take risk and accept failure or success. This then in the midst of our hope, which is attached to some level of despair, is true transformation instead of abandonment and encirclement. We need first to educate our people before we can liberate them.

The church leadership will not only target young people, but will target children and middle-aged groups (couples) to increase the numbers in the church. This is a sound and prudent opportunity to work with my site team members to build and enhance the Church, thereby capitalizing on the growth, development and expansion that are taking place in Harlem. By extension, the whole congregation will be a part of this building, at the same time identifying marginality, bi-locationality, the issues of immigration, culture, education, language, Diaspora identity, generational differences, crime, history, employment, class, race, gender roles, ancestry, land ownership, citizenship, social location, church and Biblical text, that have influenced them in some degree not to give more and not to have them more dedicated to the congregation. The congregation in New York City, Harlem, will then realize some growth and stewardship improvement must be sustainable over and beyond the life of the project. Our theory will be applied to practice

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<sup>5</sup> Cornel West and Kelvin Sealey, *Restoring Hope* (Beacon Press, Boston: Beacon Press Book, 1997), 29.

and eventually realize our dream of congregational growth and stewardship improvement, making the mission a success. A successful community must be of people that are responsible and who practice solidarity. Peter Phan and Yung Lee in their book have agreed that, "Marginalization is the meaning of incarnation." They further agree that marginality can help one to discover his or her humanity. Therefore, the community will realize that being marginalized is not something of total disaster. If a people were not marginalized they would not be able to better demonstrate compassion, forgiveness, fairness, and a sense of inclusiveness for all people. With this sensitivity, the congregation could then apply their own theology to help in the growth of the church. A Theology of compassion, forgiveness, inclusiveness, fairness and love. Over all, they will put into practice a theology of giving. "Theology anticipates freedom, calling into question the way things are, seeking out distortions, provoking a new way of being and doing in history. As part of its practical nature, theology is inherently involved with emancipation and enlightenment, and its form must be critical: uncovering, revealing, hearing and enlightening."<sup>6</sup>

The Historical Episcopal/Anglican Church will then seek to change it's old ways and embrace the new concepts of togetherness while at the same time be open to all God's people, reveal itself as something new and different, repair the damages and heal all wounds. The majority of members will accept this concept so that the Church becomes healthier than what it is. Freedom, justice and righteousness will prevail for all God's people, making it a prototype, an example, of what the kingdom of God should actually be, thereby responding to the upward call of God in Jesus Christ.

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<sup>6</sup> Rebecca Chopp, *The Praxis of Suffering: An Interpretation Of Liberation and Political Theologies* (Maryknoll, N.Y.: Orbis Books, 1986), 143.

The congregation of All Souls must realize that all members are important to form one body. Whether the member was here at the Church at the time of its inception or whether the person just joined yesterday. All members are equal in the sight of God. Some of these new members may bring new ideas into this historical and urban Church and change the way we do things for the betterment of our Church. Some new members may have new, fresh and innovative ideas to bring to the table to build and grow the Church. The new way of doing this may even be the smarter way instead of the old adage to work hard. We need to realize that we are one people under God whether we are African Caribbean or African American. As was stated earlier, we need to embrace other ethnic groups and not just those two groups. Diversity and inclusiveness are strength in their respective ways and we need to embrace them.

First Corinthians 12: 12 – 13 tells us that, “For just as the body is one and has many members, and all members of the body, though many, are one body, so it is with Christ for in the one spirit we were all baptized into one body – Jews or Greeks, slaves or free – and we are all made to drink of one spirit.” (1<sup>st</sup> Cor. 12:12-13).

All Souls people were taught that the Episcopal Church in the United States is part of the Worldwide Anglican Communion; one body, which along with, but distinct from the Orthodox Roman Catholic and Protestant Churches, comprise all of Christianity. This again shows one body. Archbishop Desmond Tutu likes to say that, “The Anglican Communion is quite messy, but it is just so loveable.” The congregation was told that there are many aspects of the Anglican Communion that underscore its messiness. Some of these aspects are its broad range and diversity of theological perspective, its culture and its many diverse people. Our average American Episcopal is white but most of the

World's 77 million Anglicans are black. This number is 70% of the total number and most of them live on the continent of Africa. This is something to share and feel a part of as an Episcopal member in the United States. The members of All Soul's were also instructed that Anglicans are found in Brazil, El Salvador, India, the Caribbean Islands, Europe, Australia, and all over Asia. Whatever continent you find yourself on, there is an Anglican Church you can go to and feel right at home because of the common liturgy. This teaching will help the All Souls congregation to see that we need to embrace all cultures and then church growth and stewardship will be realized. Even with our diversity so messy, we can experience a sense of unity. This can be achieved through a common language, ethnicity, culture, politics, or race. But we can also experience unity in Paul's answer, which says, "Just as the body is one and has many members, and all members of the body, though many, are one body, so it is with Christ." (1<sup>st</sup>.Cor.12: 12). We were all made to drink of the one spirit whether we are Caribbean Americans, Hispanics, African Americans, Latinos, Chicanos, Whites, Asians or Europeans.

The All Souls community was also reminded that the Anglican community mirrors the diversity found within our National Episcopal Church, within our own diocese of New York and even to a certain extent within our very own All Souls Church. If we were to attend National conventions or diocesan conventions, one can readily see this diversity. I endorse the idea of having more people from our Church attend conventions so they can experience the diversity. Our Anglican ethos of sensibility and practicality lies within Scripture, reason, and tradition, which we are able to balance over all these years. As Anglicans the All Souls congregation was made aware that these areas can become sources of conflict or they can become sources of enlightenment. Whether

we talk about evolution, human sexuality or ordination of women, we all have different ideas about these. No two persons are alike and so we will assemble the puzzle of Scripture, reason and tradition differently.

We need to realize that today the Church is still not free of conflict over a variety of issues. In the future, the conflict will still not go away because it has not been absent from the past and not even from the beginning. In Corinth, Paul had a messy diversity to deal with and he had to address their quarrels among themselves. He taught them that Christ was not divided. Factionalism abounded in Corinth and factionalism abounds today in our Episcopal Church at all levels, province, diocese, church and mission. Paul went to great length to hold up diversity and diminish division and dissention. All Souls congregation were told that they should follow the example of Paul so that love of God's truth can prevail. During study, the people were also shown that Paul used an earthly illustration of the human body, ears, noses, eyes, hands and feet to demonstrate that although we have different gifts and functions, we all belong to one another. Since this is the case, we do not need division or secession. Tension is natural and unavoidable in the Anglican Church because freedom of conscience is encouraged but we do not need division. We can also rest assured that our one body and one spirit are evident in Baptism and Holy Eucharist, the two dominical sacraments that are necessary for salvation. We are kept in communion with one another with these two sacraments. Although we are different, we remained bound to one another in Christ Jesus.

As a people we need to continue to pray for wars to cease, for governments, for unity and respect of every human being. We need to pray for our Church leaders, for our enemies, for the World and look beyond the walls of All Souls. We need to express a

profound spiritual truth of the true spirit of Christ. For in death, we will one day rise together in new life. We need unity instead of calamity and division so that even when there will be mess in the Church, All Souls will still be loveable and will eventually respond to the upward call of God in Jesus Christ.

### RESEARCH QUESTION 3

How will the leadership use counseling, administration, and leadership skills in a historical conservative church to realize healing, theological changes, increase in attendance, participation and stewardship thereby strengthening the overall church?

First of all, the Afro Caribbean people historically, have a certain expectation of their Clergy's role. The Anglican identity of the Caribbean is co-mingled with English colonialism. The Afro-Caribbean people then perceive themselves to be free under colonial rule. Their belief is that their English roots make them superior over Afro-Americans. When they arrived in America, they felt that they should not degrade their standard to associate with Afro-Americans. This misleading idea was that they could be free as any white person because of their English roots. John Burgess observed that, "The knowledge of the church and loyalty of the West Indians are unsurpassed. Centuries of Anglican tradition have produced a devout, intelligent and enthusiastic Church that has no equal in the Anglican World."<sup>7</sup> This so called superiority stemmed from their Englishness predicated on the concept of the British Emperium. They were brainwashed by a religious and educational system, which was totally English. They were accustomed to classism rather than color consciousness. Their place in the American society was to capture ambition, pride and education. In earlier days, "West Indian Priests didn't mingle with their people. This enabled them to be disciplinarians who challenged their congregations to uphold strict standards."<sup>8</sup> The Afro-Caribbean is of a hybrid nature due to this Anglo connection. They have brought this identity with

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<sup>7</sup> Harold Lewis, *Yet With a Steady Beat: John Burgess' Sermon at Absalom Jones Theological Institute* (Harrisburg, PA: Valley Forge: Trinity Press International, 1996), 87.

<sup>8</sup> Harold Lewis, *Yet With a Steady Beat* (Harrisburg, PA: Valley Forge: Trinity Press International, 1996), 88.



them to America and feel that they can connect it to the American culture and still remain a proud people with their colonial roots intact.

The Priest will use his counseling, administration and leadership skills in All Souls so that healing, theological changes, active participation, stewardship and increase in attendance can be realized. These three areas need to be defined so that the people understand what we need to do and why, and eventually accomplish our goals.

First of all the leadership needs to be proactive which means that as a people, we will be responsible for our own choices. We will also have the freedom to choose what we want to do in the Church based on principles and values that we embrace for our Church community. We will then teach our people to be agents of change. We will develop teams, organizations, individuals and families and strengthen those that already exist and shape our own future by creating mental vision and purpose of where we want to take this Church of All Souls. We will demonstrate how to prioritize thereby organizing and executing those principles that are most valuable. We will think big and use every opportunity to gain mutual benefit and mutual respect. We will make it the norm that everyone's suggestions, recommendations and ideas are of equal worth. We will listen to all so that we can understand all, thereby using true communication and building lasting relationships. We will seek out alternative ways of doing things and so there are times it will neither be the Pastor's way nor the people's way but the best way that will benefit the whole church. We will celebrate one another's differences, solve our problems together, seize opportunities and work out disagreements in a cordial way. We will commit ourselves to be inclusive where everyone can share in the building up of the church.

We will also make sure that we assess ourselves from time to time, renew our physical, social/emotional, mental and spiritual being so that we can live to work together for another day, week, month, or year, constantly building, participating, forgiving, changing and developing. We can also change the way we practice our theology of giving through active campaigns, approach and presentation. During a few weeks leading up to Pledge Sunday (Promise Sunday) a card was made with a dollar attached to it and biblical verses written all over it, emphasizing giving. One was given to each member and he/she was asked to go and multiply his/her talents. This was the first time something like this was ever implemented and it was a success. The pledge/tithing increased by over \$500 in the first instance and over \$6,000 in the second instance. This is a significant increase for a church, which was on congregational support plan the year before I came. Their income was stagnant and they were not able to pay their debt. This is no longer the case and it is due to sound leadership, guidance, working together collectively and having a specific idea of where we are taking All Souls Church.

In terms of Administration, this goes hand in hand with leadership. I have brought a wealth of leadership and administrative skills and experiences to All Souls. As a leader and Administrator, my humble beginning started as a teacher in the classroom, leading students, preparing lessons and other documents, sharing ideas with colleagues and staff and trouble shooting many areas of concern to make schools more effective. I also became an assistant Principal and Principal at Elementary and High School Levels. I was a leader in the United States Army dealing with production, reconciliation, accounting, inventory, status of items and humans, and led the achievement and improvement process generated by our unit. I was a missionary in Belize leading two mission Churches,

chaplain to the prison and assistant to the Dean at the Cathedral. My leadership and administration experiences also took me into the Orlando jail system where I was a life skills specialist and counselor to the inmates. I also led sexual and physically abused children as a youth resident coordinator. With the Ministry of Education in Belize, I was also promoted to the Chief Inspector of Schools (Primary and High Schools). With this type of Administrative experience, I am knowledgeable, organized, persistent, and eager to make All Souls grow. As an Administrator, the day-to-day activities of a busy office must be handled and managed. I must work cohesively with my secretary, custodian, the diocesan office, the congregation, vestry and others within the community. Sacramental rites such as funerals, baptisms, weddings, healing services and other activities must be planned and arranged smoothly. Dates of events for the entire year must be planned and agreed upon. Telephone calls must be made to leaders, politicians, Bishops, Priests, lay people and organizations. Conferences and workshops must be attended and the sick and shut-in visited. The Leader also develops others as leaders and recruits those he/she feels can be effective leaders so that he/she can be given assistance, working as a team.

The Administrator and leader need to be motivated, optimistic and full of energy. He needs to be confident in what he does. He has to be responsible and accountable for what goes on at the Church. His moral and ethical standards must be impeccable, thereby demonstrating the best example for others to emulate.

The leader cannot be confrontational but must listen and give advice when necessary. This is where his/her counseling abilities come in. My experience in counseling goes back in the classroom and the jail system. I counseled inmates one on one and also as a group and counseled teachers, students and parents in the school

system. I also counseled members of mission Churches and members of larger congregations as well as those in bereavement, those to be married and those who are to be baptized. During social gatherings and receptions, a Priest also does informal counseling and he/she must be ready for anything that is requested of him/her in the form of counseling. The formal counseling needs to be strictly confidential and so a Priest cannot indulge himself in telling and exposing what others have said to him/her in confidence and in private. The counselor, leader and administrator must show tolerance, listen intently, approach people with the correct tact, be professional, act accordingly, be firm, strong, resilient, sober, Godly, and well-behaved.

With this kind of leadership here at All Souls, the administrative and counseling dynamics will be applied effectively. The Priest is conscious and is also sensitive to the historical aspect of this Church and the conservative faction within its walls. The Priest is aware of the “two worlds” in the Episcopal Church; the liberal and conservative. He is an advocate of change for the better. He believes in equality and justice for all and he preaches and teaches a love for all in the name of Jesus Christ our Savior. He does not believe in hypocrisy.

So the leadership will stand firm and steadfast and through teaching and learning, loving and sharing with one another, healing, increase in attendance, more participation, increase in stewardship, and theological changes will be realized. These changes will eventually strengthen the overall Church of All Souls.

The Priest through counseling, administration and leadership, will also direct the people into accepting that the role of the Clergy has shifted and changed. The life and particulars of the Caribbean Priest is no longer so rigid and strict. The priest has been

acculturated into the American way of life to some extent, because he knows that he is also marginalized due to bilocation. The Priest will guide the people to find out what it means to be Caribbean and at the same time, shape their Christian religion, their thoughts and their cultural history of what it means to be living in America as a Caribbean person. With a transplanted culture, Afro-Caribbeans still need to be sensitive of joining a rank in America that is of an extended black family with a peculiar history. As Anglicans, they need to create their own identity here. They need to deal seriously and analyze the issue of bilocationality and what it means to them. Through the Afro-Caribbean cultural identity, their sense of “back home” will be brought to Harlem. Their cultural identity has to be transformed in this foreign land so as to make a difference with attitudes, minds, spirits and a direct trust and philosophy in God that in giving, one will receive in abundance. *Metanoia* must be practiced so that topics of race, color, gender, sex, indifference, inclusion, exclusion and tolerance will be addressed and debated with an ultimate conclusion that will be positive for growth and stewardship development. The learning process here will be reciprocal, which means that both Priest and congregation will receive a wealth of knowledge that will last a lifetime.

In order for the leadership to be successful and effective in this conservative Church, there must be a sense or awareness to discover Church growth principles and implement them. This is a universal truth, which if properly interpreted and applied, contributes significantly to the growth of the Church. This truth is from God and so it should transcend to the Church to spread the Good news to the ends of the Earth and increase the body of Christ. At All Souls, we have identified where the Church is growing, where God is blessing the people, where the number of members is increasing

and where new congregations are being born. We the people of All Souls' have recommitted our lives to God, as responsible members should do. We have looked at many factors and efforts and did many prayers, witness, praise, teach, educate, and do biblical base teachings and outreach. These are some of the areas that Church growth emerged from. We have found real reasons why the Church grows. We could not have been where we are if research was not done. One needs to know the history of the Church and its people, its potentials and its directions that it wants to go. This growth is God's will because he wants his Church to grow. The Lord in Matthew 28 had said, "Go therefore and make disciples."

The growth will not happen though, if the biblical principles are not respected. This is truth revealed in Scripture. There has to be a relationship between biblical principles and Church growth. We have then come to realize that we have to respect biblical principles and in so doing accept the Bible as final authority. The New Testament, which was written by missionaries, has many scriptures that describe Church growth. Bible study series have been conducted to tap into this knowledge.

We as a Christian community must step out the box, see and find people that are outside of the Lord's realm and bring them to know him. This is the most solid witness and testimony of a believer. We show people that God is not someone in the clouds but that he is in our life, history and experience right now. We have shown that God's love and concern is for all people, men and women equally alike. We have to obey and give in to the lead of the Holy Spirit and believe in Jesus Christ and see the Church as his. A growing Church means a Church that can pray. We need to pray intelligently and specifically for what it is we need. Our God is a good God who has never changed. He is

the same yesterday, today, and forever. Therefore he wants to see lost people be saved. He is a genuine and concerned God.

We are not God and therefore we have to yield to his answering purpose. His intent is to save people in the witness of the whole Bible and so we must give in. Our Church must grow by expansion of our existing congregation and by extension in establishing a new congregation. The most formidable way this can occur is by giving priority to effective Evangelism. We need to persuade people to be disciples, proclaim Jesus as God and be responsible members to one's Church. We must be living examples of a Christian way of life thereby attracting people to become part of us. We have to be re-energized, re-invigorated and spirit-filled. This is where revival, workshop, study and conferences will play a major role.

We have realized too that a Church is not just the four walls of a building. A Church is the people and by extension the community. Therefore, we will not only discern the body of the Church but we will also discern the community. This will grow our church as we realize theological changes are necessary for growth. This will help us to realize that we need healing a long time ago. This will increase attendance, participation and stewardship because we will find new groups in the community and new ways of discipleship. As the members grow, we reproduce ourselves and split ourselves into cells, thereby our biblical teaching will be enhanced in that we are many members but the one body in Jesus Christ. Our structure must be for growth and so we must plan and prepare for growth. Taking risk is also fair game. Nothing is perfect and if we fail, we can learn from our mistakes and do better next time around.

With the growth and advent of new members and changes in the order of our service, the sacramental practices, rituals of passages, the history, Liturgy and canons of the Church need be enforced, taught, and emphasized so that new members become familiar with the routine. There will then be a mixture of tradition and modernity. As we grow, we also need to remind ourselves that we are marginalized and so recognize that we are looked at by the social upper class as different. If we are conscious of this, then we will know our limitations, our boundaries and the reality that confronts us, thereby creating a real growth and not an inflated one. As we march on, the mentality of ownership and control will come into practice setting the tone for vibrant uplifting and empowerment. So we need all of us together to build the whole. We cannot continue to degrade our African American brother or sister and vice versa and have it in the public as a great appeal for the dominant race to feel vindicated by helping us divide ourselves. We need to know in our hearts that “we shall overcome” as opposed to “we shall overrun.” As we look back we must remind ourselves to look forward and we must embrace and believe in a mixed and diverse society. We must not be afraid of each other for we are all God’s children. Therefore we need to consider racial transformation especially with the development and rehabilitation of Harlem. With this new era, all races are returning to this neighborhood even when real estate is sky high. Developments of all styles, magnitude and forms are taking place. So we must be ready for a racial transformation in All Souls. Our corporative sense must help us to also include intergenerational differences, which will be addressed and dealt with as one of the key issues toward growth. Our learning, experience and interpretation will decide how far we are going to grow. So whether we hold our own, move from one location to another, stare death in the



face, seek a new identity, find a new congregation or merge with another Church, the bottom line is change at All Souls and the journey ahead. This congregation then, is ready for the challenge.

## **CHAPTER 3**

### **RESEARCH, ANALYSIS AND ACTION TOWARD TRANSFORMATION**

#### **(a) HISTORICAL**

There are certain aspects of Caribbean people that have to be taken into consideration. One is the historical aspect of the West Indians. The bilocation of the Caribbean people makes them both powerful and powerless at the same time. Powerful because they are in a land of plenty and because they are well educated. They can therefore capitalize on their status in society if they are focused and mixed in with the rest of society. Powerless because they are in a foreign land that is not their own. So even when they are so educated, they are considered second and third class citizens, sometimes without permanent residence. Therefore they have to accept any menial job to get along. This group of people has great potential and yet, as an ethnic group living in a foreign land it makes them powerless. However, one has to agree that the West Indian Community in New York is a force to be reckoned with. Over 30% of the immigrant population of New York City is Caribbean and it's among the fastest growing immigrant groups in the City. The Labour Day carnival in Brooklyn is also testimony of a dynamic physical presence that has great potential socially, culturally and economically. This power can be harnessed and transformed the political arena and influenced positively, the position of the Caribbean immigrants. The intellectual, historical, artistic and academic contribution to New York City by the Afro-Caribbean is enormous. The Afro-Caribbean People, have always been inspired through education, the justice system, small business and financial

institutions. The first Generation Caribbean American is known for their academic skills, and staying away from the long arms of the law.

The reality today is that many of the Afro-Caribbean youths are not doing well in school. There are many dropouts, under achievers and truants. Many are in low performing schools, in juvenile systems where they need much supervision, and in correctional facilities.

Caribbean inmates in the New York State prison system have increased 170 % over the last decade. This accounts for one of the largest foreign groups in custody. This poses a great challenge to community building and to the growth of the Church.

All Souls Church needs to define itself if we want to chart an effective mission and ministry that will be permanent. We need to add the periphery to our mainstream tradition and embrace all in the name of love. We can no longer do business as usual. We need to accommodate a broader spectrum of religious persuasion within the Afro-Christian community since our target group of young people and young parents are limited due to incarceration and other social ills. We also need to ask to what extent are we open to evangelicals, fundamentalists, Pentecostals, revivalists, Santeria or other worship groups that are of historic proportions. Are we able in a foreign land, to engage in interfaith and ecumenical dialogue knowing that our social biases from back home may affect our decisions? In All Souls Church there is a faction, which advocates a traditional model and mission that usually resists change and outreach. They have a narrow vision of Evangelism and discipleship. There is the other group who is aware of the power of money in the Church and who has a concomitant thrust for stewardship and outreach. There is also the negative attitude toward counseling which handicaps greatly

the development and contribution to a wider sector of the community. Since being the Priest-in-Charge of All Souls', there has never been a request for confession, albeit few counseling.

The social services and social outreach have also been left to the governments to resolve the problems, since this is a major risk and major investment for the churches. Therefore, churches need to do much more in these areas.

The Church as an agent for change needs sound organizational and institutional reappraisal. The church should be looked at as an instrument for change and development. The leadership must also be assessed since a lot of ministries work full time outside of the church. Some may not have formal training or administrative training, and they may lack human and financial resources, thus creating limitations on the growth operation of the church. The philosophy, mission and leadership of the church are crucial in meeting the needs and social realities of its members and surrounding communities. The principle of stewardship at All Souls' will extend beyond service and financial obligations. The congregants need to be made aware that stewardship extends to family, the workplace and the society at large. This church cannot be just pulpit centered anymore. We will implement an educational and training forum to assist people with strategies for survival. We will teach social transformation and information about industry, productivity, sacrifice and services. Our outreach will encompass stewardship, which can eventually lead to activism and advocacy. We will develop some action groups instead of stagnant groups and let us work for a change. We will also work to make sure justice is done.

There is great disintegration with the Caribbean family because of lack of orientation and support in a new country upon arrival. Caribbean families are terribly affected here and are further affected by the effects of drugs, violence and deportation. There will be programs that will improve economic and community development, which will be emphasized by the church. We will implement coalition building, interfaith and ecumenical gatherings and institutional building through effective leadership. If we practice what we preach, then neighborhoods can be reclaimed, reconstructed and redirected through collaborative efforts.

Through human bonds, technology investment, trade, information and politics, the economy of the Caribbean Diaspora is tied to the U.S. economy. From the 2000 census there are 10.4% of foreigners that are part of the total U.S. population. Of this number, 9.9% is from the Caribbean. Out of the entire Caribbean 9.9%, 45.5 % live in central cities in the Northeast and 48.7% live in the South. When we speak of Diaspora, we are speaking in reference to people's flight from their homelands whether by force or one's free will. The word Diaspora is the dispersion and migration of people of various nationalities and cultures, hence the Caribbean Diaspora in the United States. The Caribbean people in foreign lands are replicating what the Jews did centuries ago. They are in a foreign land under a foreign power with no sense of belonging or having ownership. They live in two countries yet not living in any. Afro-Caribbean people embrace dual allegiances; one to the adopted home, for personal and economic reasons, and the other to their native land. This is so because they feel a strong emotional and umbilical connection to the homeland. Some are very nationalistic while others only entertain sentimental or moral connections.

The Caribbean Diaspora endures many hardships abroad so as to sustain loved ones back home. The first generation continues to commit themselves in sending home regular support while at the same time lending support to their country's balance of trade and foreign exchange. The Caribbean people even buy pieces of property back home to make claim to their birthright. They may build on them or they may remain underdeveloped for decades. The second and third generations of Caribbean children born in the United States will never go to the Caribbean and claim such property. The first generation that bought it may not even get to build or live on it even when they promise and swear to "go home" every day. This never happens until they die. The Caribbean people possess an inner conviction of sacredness of life, a connection to their God, and most believed in a life after death through their Christian faith. However, the interest of self is still prominent in their political philosophy, which can become a detriment to community building and church growth. There is almost the immediate sense of damn if you implement change and damn if you don't. The risk is very huge but necessary. Hannah Arendt says, "It is beyond doubt that the capacity to act is the most dangerous of all human abilities and possibilities and it is also beyond doubt that the self-created risks mankind faces today have never been faced before."<sup>9</sup> The Caribbean people lived on the edge of society and therefore self interest and survival is the key to fulfilling one's life. Due to their marginality, working cohesively with others from the same Diaspora is not an easy task. The dominant class also continues its vendetta of divide and conquer by putting one group against the other. Therefore the harsh reality of self-first then prevails and this becomes a testament to the life of marginalized people. Living on the margin makes the Caribbean people one paycheck away from homelessness, hunger

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<sup>9</sup> Hannah Arendt, *Between Past and Future* (New York: Viking Press Inc. 1961), 63.

and abject poverty. This is a scary situation, which motivates people to do deeds against their own people to gain status and join ranks with the leading class.

In the Church, there may even be the sentiment that a Caribbean leader is not good enough since sub-consciously, these folks have been used to seeing the face of a white male in the pulpit for most of their lives. They may prefer the dominant race to lead them and to continue their history of colonialism. All souls' is a prototype of all the aforementioned truths.

The Caribbean people have been colonized by Great Britain for most of their youth and adult lives. During this era, The British took the English church to the Caribbean, which is Anglican. The Anglican Church then became the National Church respected by the government and all. Any National Ceremony or service to be done was always performed in an Anglican Church or the Anglican Cathedrals in the Islands. The Anglican Church is then looked at as very prestigious and of high status and so membership is a privilege. The Caribbean Anglican is very proud to be Anglican. They have earned that privilege by being very dedicated and devoted Anglicans "back home" even when the Priest was always a white male from England or America. It was extremely difficult for them initially to start the transformation of local Priests. Some people even mis-identified the local Priest as the gardener or someone else and only years later accepted him as the Priest. The Caribbean people know what High Church, Low Church and the Via Media church is. They have been indoctrinated into the Anglican Church. They are knowledgeable of the rituals, sacraments, the complete format of the Liturgy and they adore the bells and smells. They are mainly conservative in philosophy and in their dress code for church.

On arrival in America, one of their first tasks is to find and attend an Anglican Church. The arm of the Anglican Communion in the United States is the Episcopal Church. Most Caribbean people had no idea of what Episcopal was before reaching these shores. After realizing the Episcopal Church is the wing of the Anglican Church, they started attending but they were not as comfortable as back home because they met racism and discrimination eye-to-eye, since the Episcopal Church was an all white church, conservative and was classified as a "Republican Social Club." If they were invited in, they were seated separately from the regular congregation. Even at All Souls Harlem, the white congregation in 1930 refused to integrate and closed the church in the name of "repairs." After the Caribbean population in the United States increased, some churches decided to accept the Afro-Caribbean, but separate programs were suggested for them. The Caribbean people resisted this separation to worship God and so Bishops of the United States started recruiting Caribbean Priests to Pastor and lead congregations that have become predominantly Afro-Caribbean, since the white Priest left and went to the suburbs. This also created a shortage of priests in the Caribbean since many of the Caribbean Priests were eager to immigrate for more lucrative salaries, better retirement packages and security in employment.

Since the Episcopal Church was pre-dominantly white and conservative, the African Americans saw no reasons for them to be members. The African Americans saw the Episcopal Church as a racist institution that was not enhancing the lives of blacks and people of color. The African Americans could not see the Episcopal Church liberating and emancipating people of color. Thus the African Americans are found overwhelmingly in Baptist, Methodist, Non-Denominational, Mega and other



denominational churches. They could never understand how a people of color from the Caribbean could adjust, adapt and fit into the Episcopal Church. They failed to realize that this Episcopal/Anglican Church for Caribbean folks is what Baptist and Methodist are to them. The African Americans and the Afro-Caribbean people have long had a hate love relationship for each other with individuals on both sides contributing greatly to the civil rights movement. This division of Church is one of the many reasons though, why African Americans and Afro-Caribbean's have an animosity toward each other. This was also played out in Brooklyn two years ago when democratic challenger Una Clarke, who is originally from Jamaica, fought a brutal and personal campaign against the incumbent democratic House of Representative member, Major Owens who is a United States born African American. Two years later, Major Owens retired and Una Clarke's daughter is now the representative in the House for that district of Brooklyn. It has always been a struggle between these two groups of people of color. This further creates division in the communities and also hinders respect, unity, love, support, growth and development within the churches especially the Episcopal Church since the African Americans are already skeptical about this Church.

One needs to point out that the West Indian family structure and ethnic identification are different from the African American because of their different cultural experiences, although both groups share a common African heritage. In the Caribbean where approximately 82% of the total populations in any of the Islands are black, the African culture is being held onto more than the African Americans. The African Americans have always been a distinct minority in America while the Caribbean people are the majority in the islands.

Historically, Caribbean Americans migrate to the United States on a voluntary basis and they continue to maintain a cultural identity with their native islands. They view themselves as immigrants and filled their neighborhoods with cultural expressions that pay tribute to their Island heritage. They hold up their identity with pride showing a distinction and difference with the African Americans who feel a sense of disconnect from their African roots.

In the Islands, racism was softened by the concept of social color and so a person's classification was determined by other factors such as education, social position and wealth. Prejudice in the Caribbean has never been excused. By contrast, the legacy of slavery lives on in the hearts and minds of the African Americans especially due to institutional racism in America.

During the era of slavery however, the African Americans had the black church functioning as an invisible institution while the dominant race was afraid of rebellion and chaos. With the coming of emancipation, African Americans were able to set up religious institutions and put some order in black life. This then bloomed into a distinctive black culture that provided the communities with cohesion.

In the 1950's and 1960's the civil right movement developed an alliance of the black churches. There was a desire of a new generation of black clergy to fight against "Jim Crow" laws. The clamor for black power also affected the black church. There was a demand for empowerment of black American communities especially after the passage in 1964 of the Civil Rights Bill and the 1965 Voting Rights Act. The material position and racism against people of color were still not abated even with the laws in place. But with the debate of black power and Black Nationalism, black intellectuals then developed

the creed of black liberation theology. The present generation of black clergy took up the mantle of the black liberation theology and so black churches became more conscious of its power to bring about social change. There are some black leaders who also called for reparations to the black communities from white churches and Jewish Synagogues.

Charles Green and Basil Wilson wrote that, “there was a need for a new Christology and that required a radical break from the conventional religious precepts and required a theology that identified with the most oppressed in America, which would invariably be black and Third World people.”<sup>10</sup> Therefore both of these groups have contributed enormously to their societies from which they came. There are great changes in the Caribbean as well as in America in which the people find themselves. But even with these changes and their overpopulation, scarce resources, seclusion and limited opportunities of the Caribbean Islands, the Caribbean people remain part of the West Indian society. They need migration as a survival strategy when they are free to do so thus believing that it is a rite of passage. Their work in a foreign land also establishes a Pan – West Indian identity thereby making one’s position better in the Islands. Pan-Africanism then became popular in the twentieth century with a Jamaican, Marcus Garvey, leading the way.

With all this immigration of Caribbean people, one can find in the migration the urban elite seeking to protect their wealth, children of the middle class searching for opportunities, and a large number of poor people looking for a better standard of living. There were three basic groups of Caribbean migration to the United States. A large group came during 1910 – 1930; the second group, which was mainly of middle class and

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<sup>10</sup> Charles Green and Basil Wilson, *The Struggle for Black Empowerment in New York City: Beyond the Politics of Pigmentation* (New York: McGraw Hill Inc. 1992), 64.

smaller, came during 1940 – 1960. The largest group began in 1966 and continues to present day America.

This exodus of Caribbean migration has also brought with it the founding and building of more churches in this part of the United States, namely New York and surrounding regions. This people of color are very spiritual and religious and so they are devoted in serving their God. Their immigration is primarily for economic reasons due to the poverty, unemployment, and limited options in the Caribbean. Immigration then becomes the only viable option for both legal and illegal Caribbean people.

Once here, the Caribbean people faced a double process of, coming to America and into “Black America”. The text called *Caribbean New York – Black Immigrants* stated that, “they entered a society far more prosperous than the ones they left, but in so doing they also joined the ranks of America’s most conveniently oppressed minority group.”<sup>11</sup>

The Caribbean Americans remained “birds of passage” or “sojourners” and their dream to return home remains vital. Their other option was to immerse within the black community and work for the betterment of the community. This second option helps the racial unity between the two black groups and so endorsed some standard of solidarity. The Caribbean Americans then lose social status and their cultural distinctiveness, with this second option but they gain financially compared with where they came from.

At this juncture, the Caribbean American has a foot in both societies and is committed to both countries probably on an equal level. All Souls’ congregation has eventually committed themselves to the church and community here in America more

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<sup>11</sup> Philip Kasinitz, *Caribbean New York – Black Immigrants and the Politics of Race* (New York: Cornell University Press 1992) 32.

than they are committed “back home.” This will then allow them to give more to the church here in America.

## **(b) THEOLOGICAL**

Within the Caribbean and among Caribbean people everywhere, there is a struggle for self development achieved through self-actualization. Caribbean's are asserting their selfhood and identity in building communities on values that are Caribbean. This struggle will bring development, but it also means hard work, cooperation and personal sacrifice. One such tool they are using to build communities is theology. Their history is a common denomination to their theology. It involves unity among Caribbean people, by developing a value system that Caribbean can call their own. They cannot be seen as a Diaspora from other lands, separated and estranged; yet Caribbean countries over the decades have sought individual, territorial and national, interest. There is an organization known as Caricom to help strengthen the economics, social and political unity of Caribbean countries. Caricom though, has yet to show the strength in unity. The Caribbean people affirm their human self in the imago dei and disapprove of the oppression and misery of the poor as divine. But even with this vital institution called religion, a well developed culture which includes a complex theology of color artistry, sale, purchasing, agricultural systems, production, knowledge, beliefs, art, law, morals and customs, the Caribbean people are still marginalized and black, and are not the dominant class and are still looked at as inferior. Kenneth Stampf suggested three myths that help the Caribbean people to remain at the margin. They are: that God developed the Negro physique for hard labor, that Negroes were to be slaves since their cerebral functions necessary for creation, development and management of societies were

incapable, and that it was necessary to control them harshly because of their innate brutishness and barbarianism.

But as with colonialism dominating people, so it is when people are living in a foreign land. They make gradual psychological adjustments to accommodate the burden of domination and servitude. It is a survival mechanism for the Caribbean people. It is exocentric in nature in that the practice of self-hate develops, while on the other hand, love of the master's goods and life styles becomes the order of the day. Lewin Williams suggested that, "Pan-African is the only road to a theology that will liberate the island from this particular disease."<sup>12</sup> The theology of Caribbean people must include a philosophy that will supply a system, which will determine the boundaries of the theology. This kind of system can be established under liberation theology, which holds that infrastructure and consciousness are mutually interrelated. From this theology, a theology of Caribbean people can evolve that would bridge the gap between the sacred and secular and between revelation and the human experience. The theology would become one of hybrid since it is influenced by the Western theology and formulation. This theology has to be one found between the centre and periphery of a marginalized people. This theology would allow a God of justice to enter a conservative All Souls church and transform it into a church for all people. Liberation theology is of course by Caribbean belief, biblical and by practicing its philosophies, we need to be cognizant of our black experience of suffering, our black history which takes us back to Africa into slavery and beyond, our black culture, revelation which is the divine hermeneutic that translates history and experience, scripture which is authentic and a witness to divine

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<sup>12</sup> Lewin L. Williams, *Caribbean Theology* (New York: Peter Lang), 73.

revelation, and our tradition, which is theological reflection upon the history of the Christian Church.

This theology would become the essence of true transformation for the Caribbean people. It would bring out their identity, which is an inter-identity of the United States of America and the Caribbean. This theology would further enhance the spiritual growth of the Caribbean American. This theology would demonstrate the compassion, care and self-sacrifice of the Caribbean American. It would indicate sharing, unity, love and concern for one another. The stewardship of time, talent and treasure would be the hallmark of this theology, which would become fruitful, prosperous and beneficial for all. We could then sum up this theology as a theology of giving since all the attributes we have presented are in some way giving to a church, an individual or a community. This then is a theology of freedom as it demonstrates a choice to give and by giving, one believes he/she will receive in great abundance.

This would further empower, motivate, dedicate and commit the Caribbean people to giving to their church. The pride of being far away and supporting a church in a foreign land would lend credence to ownership, and so allow one to claim the church and embrace it as his/hers.

The church in America would then take precedence over the church in the Caribbean, since the people would embrace it and support it even more, as it is the right thing to do since a foreign land is the land that God has chosen for them to live and prosper in. This would then become true liberation theology spanning its way in the lives of the Caribbean people and taking its root in the center of Harlem.



The Caribbean people would then better understand that they play a vital role in the Episcopal church of the United States. Without the Caribbean people in the Episcopal Church, blacks would be few and far in between. Due to Caribbean people's contribution to the church there is a black caucus called the Union of Black Episcopalians. With Caribbean American presence, there is a national ministry called Black Ministries operated out of the National Church Office in New York with a black clergy as the one in charge. With black Caribbean's in the Episcopal Church, there are black Vicar Bishops to shepherd God's people in this wonderful institution called the Episcopal Church. With the Caribbean Diaspora, there is diversity in the church and there is added support, respect, tolerance and appreciation for the gay and lesbian in the church. With the Caribbean people's presence in the church, there is equality and justice for the Ordination of Caribbean women priests as well as African American women and other women of color. The Caribbean people have a divine concern for the poor and the powerless even when they themselves are poor. But the Caribbean people also believe in a faith that is acculturated and thereby inculcating the specifics of the Caribbean culture. When one hears the voice of a Jamaican, Barbadian, Guyanese, Belizean, Cuban, Haitian, Trinidadian, Panamanian, Virgin Islander, Antiguan, Anguillian, or any other Caribbean voices in Church or else- where, it is the same voice echoing the painful process of "de-identification." Edmond Davis once said, "Any Attempt in the Caribbean to work out a new theological model must take into consideration it's relevance to the needs and aspirations of the peculiar environment, a relevance which will lead to liberation, integration, and self-development of its people."<sup>13</sup>

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<sup>13</sup> Edmond Davis, *Roots and Blossoms* (Barbados: Cedar Press, 1977), 111.

We as a people must be conscious of the needs of our people whether they practice the religions of Voodoo, Shango, Santeria, Traditional religions of Catholicism, Anglicanism, or the Caribbean Liberation theology of Rastafarianism. These, with the exception of Catholicism and Anglicanism are all indigenous religions that blend with Christianity. The people, who practice these, believe in a religion, believe in a God and believe that the Spirits travel well. These cultural traits cannot be rid of easily. They are acculturated into the mainstream religions and churches. For example, it is said that Haiti is 95% Catholic and 150% Voodoo. The need then is to understand our people and one another, work in unity to build on our theology so that contribution to the church and community will be enormous and qualitative. Our black theology must seek “A God who will not rest until his children are liberated and who will not permit a lie to exist unchallenged. It seeks a gospel relevant to the situation of the oppressed.”<sup>14</sup> We the people of All Souls’ are about the business of liberating the oppressed. We cannot be silent to racism, politics, exploitation, wars and violence. God did not withdraw from the history of this world and hand it over to the devils. Therefore we need the Holy Spirit as a revolutionary power to fight for an exploited people to escape from powerlessness. Whenever life becomes a matter of transition and transformation rather than of continuation and imitation, then development and tension will take place. The tension stems from the future of society in its meta-historical stage. In all Souls one can feel, hear and taste the tension. In one sense this is positive since transition and transformation are taking place among these people of color. A God of justice will then unite us so that the All Souls’ Church can no longer operate the way it used to.

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<sup>14</sup> Allan Aubrey Boesak, *Black Theology Black Power* (Great Britain: Mowbrays, 1978), 140.

Black liberation theology also affects black communities in the United States and affects black community churches. The contemporary black churches in New York City struggle for community empowerment within their theoretical and historical context. Political activism has definitely increased the political power of the churches in black communities. This is more so prevalent in the Baptist Churches, interfaith-based black churches and non-denominational churches. The reason for this is because these church leaders are mainstream activists such as Rev. Al Sharpton, Rev. Dr. Floyd Flake, Rev. Dr. Calvin Butts, Rev. Dr. Forbes from the Riverside Church, Rev. Dr. Johnny Ray Young Blood, Rev. Dr. Bernard from the Mega Christian Life Centre in Brooklyn and many other prominent activist leaders. When they are successful, or a legal act or financial act is enacted through their efforts, their entire denominational family tree benefits.

While on the other hand, Episcopalians also demonstrate, but in more subtle and proxy way. They are not so physically visible. All Souls is a prototype to this attitude. Instead, they are visible with the pen and paper presenting their opposition to some civil cause or injustice to the necessary authorities. The black community can also sense this reserved attitude of Episcopalians and so the mass following goes with those that are emotional, feisty and who demonstrate publicly for the betterment of humanity. The black community has also realized that an individual church unit cannot change the powerless position of black people since it takes mass organizations to arrest the decay of the community. This black phenomenon is part and parcel of the history of the black people as well as part of the American History. W.E. Dubois wrote, "It is clear that the

study of Negro religion is not only a vital part of the history of the Negro in America but an interesting part of American history.”<sup>15</sup>

The social and economic condition of the black communities, black liberation theology, new community organizations and political leaders both black and white, all play a key role in the churches’ struggle for community empowerment. There is also a new generation of clergy that is familiar with black liberation theology and are aware of the nature of black civil society. They are aware of the linkage that exists between the church, politics and economics. This generation is willing to try new approaches to revitalize the black community. These clergies are socially active but still, this does not help to exercise hegemony over black civil society. The black church has to compete with secular organizations and black non-churchgoers. The black church also continues to be dominated by male pastors with a female congregation and a disproportionate number of senior citizens. This is prevalent at All Souls and it creates a congregational imbalance. The predominance of the elderly is in itself an acute problem. There is also bias shown against women, other minority groups and people of opposing sexual orientation. These groups then go where they are welcome and leave churches like All Souls behind in their conservative mode. At this stage, education is now being presented at All Souls’ to counter this kind of exclusive thinking.

Programs have been developed that will attract young people, young couples, children, males and people of all orientation to this Church. We need to lift ourselves out of this quagmire. The mean age of All Souls congregation is about 60-65. These senior members for the most part commute from far away places. All Souls as well as other Harlem black churches have been entrenched in predatory survival.

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<sup>15</sup> W. E. B. DuBois, *The Souls of Black Folk* (New York: Fawcett, 1961), 42.

We have sought to help with the needs of the congregation and the community by offering programs such as credit unions, college assistance, a sleep away summer camp, family planning, family trips, summer school, an Alcoholic Anonymous program in the past, Sunday school, Social interfaith community involvement and even a hot meal for the seniors every Sunday before they trek back on their long journey. It is still not enough to cover the entire masses in the wider community that need vital social assistance.

The black church however, remains the most important institution in the black community. Eugene Genovese calls it, “The foundation of protonational consciousness.” The black church functioned as invisible during slavery where social control was imposed. But the Advent of “jubilee” created autonomy that was instrumental in the ordering of black life and cohesion. Blacks were then able to assert their humanity. Genovese said that, “Christianity provided African Americans with a moral creed, an explanation for evil and injustice.”<sup>16</sup> The black Church, which includes All Souls, has remained an integral part of the black struggle, which is a part of American history.

Where All Souls is located in central Harlem, there are five surrounding Baptist churches within a two-block radius. Given the history of Activism in the Baptist Church, the opposition of African Americans to attend an Episcopal Church and the disagreements between Afro-Caribbean’s and African Americans in terms of worth, status, work ethic, education, and political involvement, All Souls has no competition with these churches for growth and stewardship. These churches are full to capacity, literally running over while All Souls; a four hundred (400) seat capacity church has

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<sup>16</sup> Eugene Genovese, *Roll Jordan Roll* (New York: Vintage, 1976), 283.

seventy-five (75) dedicated parishioners inside. Growth and stewardship are very challenging in this Episcopal/Anglican Church.

Pope Benedict XVI once said that liberation theology is a fundamental threat to the faith of the Church. Pope John Paul called it a dangerous Marxist-inspired movement in the Roman Catholic Church. The base communities of liberation theology would disagree. They would agree that scripture needs to be discussed from the viewpoint of the theology of liberation. They would draw a parallel to Latin America where liberation theology originated and prospered. Liberation activists would also suggest that the movement emphasizes the social and economic ills of the day, which is a plus to the poor and forgotten. The Church they would agree should embrace, “a preferential option for the poor.” It is an idea that merges faith and social action and perseveres with the poor and the oppressed. Liberation theology is a doctrine that stands out for workers, the poor, the marginalized and the majority at the bottom. With liberation theology, the idea is to change the world for mankind so that domination by the dominant race will cease and allow the poor to mobilize, always from a perspective based on the Gospel. Liberationists believe that politics must be mixed with religion so that the church can help with the answers and needs of the poor. Therefore the church must commit to the service of God’s poor denouncing social injustice and poverty.

Some opponents to this idea of liberation theology may say that the people, in particular the poor, should seek and emphasize an “inner liberty”. If you were to ask the late Archbishop Romero of El Salvador, Dorothy Mae Stang, a Nun shot to death in Brazil, Gustavo Gutierrez of Peru, Leonardo Boff of Brazil and Jon Sobrino of El Salvador, they would all disagree with this inner freedom philosophy. They would argue

that the poor and rejected need outer freedom of equal pay, fair distribution of wealth, justice, poverty alleviation, proper health care, good nutrition, affordable housing and in general a better standard of living. The book of Micah 6:8 says, “God has told you, O mortal, what is good and what does the Lord require of you but to do justice and love kindness and walk humbly with your God?” (Micah 6:8).

This is the kind of sacrificial theology that All Souls congregation is advocating. This is a theology of inclusiveness, fairness, compassion, care and giving. Each one will teach someone and be a big brother or sister for one another. We will work in the church to make each one, the church in general, and the community at large to be healthy financially and to be steadily growing in numbers due to our outreach, mission, ministry and action in the lives of people. This theology will definitely build our community and our church.

### **(c) SOCIO ECONOMIC AND POLITICAL**

First of all, the immigration issues of the United States are a major concern for all Caribbean people. In the last six years, thousands of Afro-Caribbean people living in the United States have rushed to become citizens because of new immigration, welfare and deportation policies instituted by the Federal Government. There are some Caribbean nationals who also enjoy dual citizenship. This is even more prevalent after 9/11. The Caribbean people however, still hold an allegiance to their West Indian society. Most do not forget who they are, especially the first generation West Indian. Therefore the home ties and the circumstances in which a West Indian lives will determine the degree and quality of the separation from “back home.”

Both societies, “back home” and America where the Caribbean’s are, have over the years experienced enormous changes for these immigrants. Still, the migration continues, with the Caribbean people maintaining close ties with their home communities. As a fact, the sojourn abroad was seen as a way to better one’s position “back home.” There are also prominent leaders in the Caribbean, past and present, which lived abroad for a while and later returned home. But the majority of West Indians do not return until death. The tide of migration continues to flow as though it’s a rite of passage especially for the adult West Indian. The migration started with a large group of Afro-Caribbean to the United States during 1900-1930. Another smaller group came during the depression. This was a more middle class group. In 1966 the largest wave began until today, with no sign of abating. The 1960 immigration policy helped more immigrants to get into the United States. On the other hand, the immigration reform and control act of 1986 in favor of temporary workers, are limiting the numbers who want to be permanent



residents. This is a bias act. In 1965, the Immigration Reform Act opened the way for a surge in immigration. It eliminated the national quota system, which was established in 1924. With the third and largest cohort of Anglophone immigrants, there were the urban elite protecting their wealth from volatile economies, the middle class seeking border opportunities and large numbers of poor all came to America seeking a better standard of living. Their reason was primarily economic. The unemployment levels in the Caribbean countries range from 15% to 35% and 50% in Jamaica in 1980.

There are also the illegal aliens from the Caribbean who make up the numbers and who for the most part changed their status later to become legal residents. Coming to America, the West Indian faced a double process of coming into America and into “Black America.” They enter a society far more prosperous economically than their own but also joined the most oppressed minority group in America. This creates an economic upward mobility but a downward mobility in status. All African ancestry are considered “black” in the United States making the Caribbean people being subjected to all the social and legal disadvantages of this land including segregation, discrimination, and poverty. Since the 1970’s 40% of blacks in the U.S. households could be counted as middle or lower middle class.

It is important to note that the first wave of Caribbean immigrants came to America only for a temporary stay. They endured the tribulation since it had a specific end. They were tied to their former status at home and hope their status will even improve when they returned. The other option was for the immigrants to immerse themselves in the Black Communities and work for the betterment of the community. They could then make use of their immigrant advantage in education, work, culture,

language, politics and positions within the larger black communities. There was always skepticism on the path of African Americans to question the position of the West Indian. This suspicion led to disunity and threatened racial unity among African Americans and Afro-Caribbeans. The whites also showed more respect to Caribbean people than to African Americans. This is one reason why many Caribbean people try not to lose their accent. It has also become easier for Caribbean people to have a foot in both societies. The Caribbean Americans felt that working class and poor African Americans were not taking advantage of the vast opportunities in America. George Irish stated that, "As a means of eschewing stigmatization and victimization by the dominant white society, certain immigrants preferred to distance themselves from African Americans."<sup>17</sup> While the African Americans demonstrated for justice and fairness and strike for better wages, the Caribbean's pursued their personal agendas and counter any view of themselves as negative. This struck a disturbing chord with the African Americans. African Americans who were frustrated with the West Indians occupying positions in politics, labour, civic associations and professions called the West Indians "monkey chaser" and "king-mon."

The Caribbean life along with Church life are connected to New York City and so life becomes a movement of people, cash, material goods, culture, lifestyles, and ideas. Cheap airfares facilitate the constant going to and from Islands to experience the Caribbean food, music, newspapers and latest gossip.

The telephone with cheap international calls also enhances the connection between the two countries, making New York seem like a distant province of the mainland. The migrant life is played out in the public with his/her vivacity, color,

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<sup>17</sup> J. A. George Irish and E.W. Rivere, *Political Behavior and Social Interaction* (CUNY: Caribbean Research Center, 1990), 142.

rhythms, noises and sociality. Caribbean people are also attending many of the City's private and public universities, thus claiming part of the high culture. New York is the Caribbean crossroads and so New York has been Caribbeanized. This people of the Caribbean are migration-oriented which helps them with racial identity and political awareness. They create a particular culture and identity in the United States. The culture that immigrants bring with them begins to change as they encounter the structure of the American society. This is especially so with the psychological and economic problems of racism. The first time I encountered racism was in 1981 when I came to this country.

Another problem that haunts the immigrants is the future of their children assimilating in the American society. The socialization of the second-generation children in the home is oriented to the values and beliefs of the mother country through their parents influence. But as soon as they are exposed to the wider social relationship outside the home, the assimilation begins to change. The children then accept values and skills so as to cope with the American society. This process affects the relationship with the parents and the second and third generation children. When the immigrant culture and the American culture clash or disagree, the parents are up in arms against their children and vice versa.

In the long run, the children accept the changes more easily and therefore take the lead in influencing the family to adapt to the new world. The children internalize the American culture and identity and reject their parent's culture and identity as foreign. The children develop rebellious behavior, rejecting the immigrant culture and in some distant future accept a culture that is a combination of American and immigrant social systems. At first, the immigrant children hated the language and accent of their parents

and so hastened their assimilation by talking without an accent. Later on in life, they make fun of the native language by trying to see how it sounds when they use it. There is a study, which says that the children who remain ethnic achieve high incomes and education while those who became “Americans” do not prosper well. With each succeeding new generation who become mainstream Americans, it is assumed that their economic standards are better than their parents. This is not necessarily so. Yes there is a march for each consecutive and progressive generation to make their mobility move from poverty to middle class status. There are huge generational differences between the children of immigrants and their parents. Their status is mutually affected because of these differences. Some of the second generation remains ethnic, while others opposed it and become Americanized. In both instances, they are subjected to marginality.

The Church is a specimen to this dilemma and All Souls is no exception. Due to the rebellion and rejection of the parents by the children, the second generation in general does not attend church services. If it is to be believed that this second generation does better economically than their parents, then it is even more so that the church should make a more concrete effort in recruiting this second generation group. If they can be attracted and retained at church level, then stewardship, numerical growth and programs would improve overall, thus opening the doors to enthusiasm, momentum and a sense of worth and belonging. With this sustainability, invitations will then go out to others, thereby an increase in members as well as finances will be realized.

#### **(d) BIBLICAL**

The book of Ruth in the Old Testament reminds me of the West Indian people who live in two worlds. Ruth shows that there can be blessings bestowed upon a foreigner in a foreign land if there is deep devotion to God, loyalty to the people where you live, and faith in the one true God. Ruth, a Moabite woman, married a foreigner from Bethlehem and lived in her country Moab. Mahlon, her husband, was living away from his country but was happy. After Mahlon's father, his brother and himself died, Ruth was left with her Mother-in-law Naomi who was from Bethlehem. Naomi wanted to return home and she did, with Ruth going with her. Ruth was so attached to Naomi that she did not think it strange to live in a foreign land. The land of Bethlehem was blessed by God to produce good crops. Ruth then became blessed while living in Bethlehem. The Lord provided for her and Naomi through a cousin of the family named Boaz. Boaz eventually married Ruth and they had a son named Obed. Obed's son was Jesse who became David's father. Ruth became the great-grandmother of Israel's greatest King. She never dreamed or visioned that this would have occurred. She was blessed in a foreign land and the Lord favored her because of her faith, commitment, pledge, sincerity, obedience and respect. At one point on the road when Naomi told her to return to her own people, Ruth answered her by saying, "Don't ask me to leave you! Let me go with you. Wherever you go, I will go; wherever you live, I will live. Your people will be my people, and your God will be my God. Wherever you die, I will die and that is where I will be buried." (Ruth 1:16-17). It is obvious that Ruth had nostalgic sentiments about her Moabite homeland. Every now and again she would remember her original people. However, this remembrance did not wane her spirit and affected her life anyway in Bethlehem. Her

identity was with the Israelites who became her very own people, even when she was living in two countries Moab and Bethlehem and in between both. The bottom line was, she was blessed more than she could have imagined in a foreign land.

The Caribbean Americans are a typical Ruth in many instances. They are living in two countries and in between both and they are marginalized. It has been proven over and over again that those who embrace the American dream, work hard, law abiding, show respect to neighbors, show equality, justice, love and peace to one another, have also been blessed beyond compare. These have also contributed greatly to civil society and the building and development of America. Some of these distinguished Caribbean Americans are Alexander Hamilton, Marcus Garvey, Jean Baptiste Du Sable, Shirley Chisholm, Mervyn Dymally, Ronald Blackwood, Basil Peterson, Stokely Carmichael, Roy Innis, Una Clarke, Colin Moore, Harry Belafonte, Sidney Poitier, Cicely Tyson, Grace Jones, Patrick Ewing, Sir Arthur Lewis and many, many more.

There are others who did not obey and respect the law of the land and so went to prison, deported or simply did not realize the American dream and still live in America. Success of a people or an individual can then be achieved in a foreign land through loyalty, determination, dedication, respect and demonstrating one's identity with the society in which one lives. This also means identifying and connecting more with the people of one's church and giving back more to the place of residence.

This story of Ruth and Naomi then brings blessings and curse to those in a foreign land. There is a lot of complexity when this story enters our world. It is a story of inclusiveness and also one of exclusivity since Naomi took the child of Ruth and cared for him. This story showed the idea of assimilation, which can be dangerous. In present

day Asia, for example, some cultures misused and used Christian young women to serve their mother-in-law.

In the Western World of which America is a part, patriarchal and matriarchal values are also abused and misused. This can be shown in this same Ruth story where the two women worked out their own salvation but yet had to complete the story in a man's world. This shows ambiguity and cause for suspicion in this world than men dominate. This descriptive story also shows the cultural limitation of foreigners in a foreign land. Even when the Caribbean culture is practiced and presented here in America, it is not total or complete, because it is not done in one of the Islands. This is one of the reasons why every year, so many Islanders return to Trinidad for Carnival, Barbados for Crop Over, Jamaica for Reggae Splash Down, and the many cultural activities in the other islands. It is simply not the same as when it is presented in the Islands.

Another book in the Bible that can be used to duplicate the plight of the Caribbean people is the book of Jeremiah. Jeremiah was a prophet who warned the people of Jerusalem that there would be the destruction of the city and temple because of their idolatry and sin. He also foretold that they will live in exile in a foreign land in Babylonia and that God will eventually return the people from exile and restore the nation. The Lord told Jeremiah; "Today I give you authority over nations and kingdoms to uproot and to pull down, to destroy and to overthrow, to build and to plant." (Jeremiah 1:10). The Caribbean Americans are in exile in America. They long to return home and establish their social status. This is extremely difficult to do because they have gotten used to the lifestyle of the foreign nation in which they live. In this foreign land of America they become unfaithful, they sin against God, they are threatened by terrorism,

and are surrounded by enemies because of the Government's stand against terrorists. They become disobedient, rejected God and the second and third generation refused to worship the Lord. Therefore, they deserve to be punished if there is no repentance. Some of the people will be blessed because of obedience, faithfulness and repentance. They will realize the American dream. This book is so prophetic as it speaks to the Caribbean people in exile. Most will not return to their "promised land" until they go back dead or be buried here.

The Bible is a text that can have multiple meanings for multiple people. The boundaries of interpretation can be expanded so as to present context and the inner dynamics of the text. In this book life and death, blessings and curse are presented which are relevant to today's learning and teaching. As a people, we need to study wisely, read closely, choose those texts that emphasize life and liberation even when violence, evil and imperfections abound there too. As a people however, we must realize that both God and the devil are in the details but we have a choice to make. Whatever we choose should work for blessings and not for curse.

The Gospel according to Mark 14:51-52 says, "They caught hold of him, but he left the linen cloth and ran off naked." In our fragile history, we can identify and relate to this naked person's story. This person is us even when Mark did not mention his name but we know he is us by his action. We can identify with the fickleness of our minds, doing, saying, or crying out one thing, and the next moment our minds are changed to the total opposite. In this story the crowd is we. The loyal disciples are us who became instant deserters and deniers. Some of us have even deserted our Islands but when the going gets tough and the tough gets going, we develop nostalgic awakening for "back



home.” We are those disciples who could not be awake for Jesus’ sermon. Our priorities are so scattered. We can be awake for many other things such as gossip, T.V. programs and the wrong reasons; yet something as important as a Jesus sermon, we cannot. Sedmak in his book called, “Doing Local Theology” said, “This is what theology is about – it encourages people to wake up.”<sup>18</sup> No matter where you are in the world and if you are marginalized, one should exercise waking up. If we are fully awake then our history shows that we can make our “own tools.”

We can even relate with Jesus in that if the burden becomes too heavy to bear, we want out. The naked character followed Jesus to the cross showing great love for his master. He was convinced that the way of the cross was the answer, but he had a change of heart. Even the disciples “forsook Jesus and fled” when the burden became too heavy. Discipleship became too costly. We as a people like to put a limit to our devotion and dedication and how many times we need to come to church. In our history structure, we tend to lose faith, persistence, perseverance, commitment and dedication whenever there is a change. We even limit ourselves with the amount of money we give to the church and the business we do for the church. When we are faced with a challenge to our faith we flee, become naked, exposed, vulnerable and alone. It is the same thing going on now in the Episcopal National church where dioceses and individual churches are breaking away and aligning themselves with foreign dioceses and Bishops because of the gay and lesbian issue in the church. The sign of vulnerability is the sign of our humanness. We sometimes celebrate some victory in our lives when the victories do not improve or make better the lot of the poor and marginalized. We will offer our love and let it be reciprocated so that no one is forsaken. We will also reiterate who we are and whose we

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<sup>18</sup> Clemens Sedmak, *Doing Local Theology* (New York: Maryknoll Orbis Books 2002), 1.

are. Let us then keep our history intact so that when transformation takes place, things will not remain the same.

In Mark 16:3 it showed that the women on their way to Jesus' tomb early that Easter morning, were wondering who would roll the stone away for them. Women are some of the most faithful if not the most faithful of the church and yet they are some of the most marginalized in society. In most cases, they are relegated to second-class citizens. Women are about devotion while men are about business even when black men and women are both marginalized. It is good to teach that even in death the bonds of love should remain. West Indians are very dedicated to this sacredness, for they show ultimate support in death. However they still need a reminder so as not to be afraid. Our faith teaches us to worship a living Christ and if anyone dies in the Lord, he/she lives. This is a major belief, a paradigm shift and a serious attitudinal adjustment to the capacity of the brain. The synergy that Jesus makes a living entity in our lives, makes us assured that as marginalized people there is something to live for and maybe being marginalized is not so bad an experience. Life is more powerful than death and so living on the margin helps us to have compassion, love, care and feelings for one another. As one on the margin, we should not have stones of indifference in our lives. Being on the margin in Harlem, All Souls' congregation will identify the void, help more, the poor and have-nots and stop the sleepwalking through life; the "somnambulism." We need to do for others and stop the "me" generation. The stone of conceit needs to be rolled away and let us rethink that we are not in control of anything. We will be transformed from morticians to missionaries by getting rid of the stone of enmity. Get rid of contempt, intolerance, racism, sexism and homophobia that reduce us to "us and them," "in-group and out-

group,” and stifling justice, peace and love. We need to get rid of our prejudices, pre-conceived notions and trepidations so that our relationship can grow and develop and make the church into a broader and wider area of the community.

The Good Shepherd sermon from John 10:11 shows what stewardship is all about. Both priest and congregation are under the one leadership of Jesus Christ. The Good Shepherd cares for the sheep. He gives to the sheep so that they can enjoy and the Good Shepherd expects a portion back from the sheep. The Good Shepherd is Jesus who thinks of us before he thinks of himself. He wants us to be like him to one another. The Good Shepherd became flesh, lived among us, did not sin, died for us, and rose from the dead, all for the sake of us. He is a companion and a friend. His sacrifice is enormous. The Good Shepherd demonstrates love, protection and he gathers all the sheep so there is one flock and one shepherd. Having one flock shows strength and unity, thereby allowing our missionary endeavors to welcome new people to the fold. This then gives us an opportunity to build and grow the church. We need to form a single whole for Christ so that traditionalist and revisionist, secular humanists, biblical literalism, orthodox and unorthodox can become ideologies of the past.

The Biblical teachings of the Good Shepherd should unite us and glue us together under one leader, facilitator, pastor, counselor, guardian, and protector and strengthen us more fully. As followers of Jesus, we need to take the Kingdom of God to the least, lost and last. As good stewards of the Lord’s bounty, we need to follow what Isaiah 61:1 says, “The spirit of the Lord is upon me, because the Lord has anointed me to preach the good news to the poor, to proclaim release to the captives, to bind up the broken hearted and recovery of sight to the blind.” (Isaiah 61:1).

Act 1:11 sermon talks about standing and gazing into heaven. This is a religious consciousness that underline important events in the Bible taking place on mountaintops. But this theology Thomas Aquinas calls the “Queen of the Sciences,” can be used to demonstrate the West Indian people living in two places and having their heads in the “clouds.” If you will spread the Gospel, one head cannot be in the clouds.

That is why over the last Generation our Episcopal Church has lost more than half its people while other non-mainline, or non-established churches have increased their numbers by leaps and bounds. We need to get on with issues such as H.I.V. and AIDS, racism, poverty, crime, corruption, ethnic cleansing in Darfur and Sudan, and the problems in the Middle East and approach them with justice and love. Our mission must be to minister to the world. As evangelists and ambassadors, we need to take risks, welcome all in the name of Jesus, be inclusive, and work for both places; here in America and the motherland thereby spreading your wings to further the mission of the church in Christ Jesus. The Caribbean Americans of All Souls give both here and in their native land. They need to face reality that where they currently live, needs more support while at the same time they can continue to give back home.

**(e) SPIRITUAL**

Over the last two years, we have implemented an initiative in December prior to the actual year of concern. This initiative we called “Promise Sunday.” This is the Sunday when the parish congregation pledge or tithe for the New Year budget. Since we are in the process of transformation, we changed the name from “Pledge Sunday” to “Promise Sunday.” For three weeks in advance, we would hand out a leaflet, which we developed with various scripture verses that emphasize giving. On the inside is also a dollar glued or taped to the leaflet. Each parishioner is given one of these at a specific time of the service by the priest and is told to go out and multiply the talent. This is the Biblical idea of the master who was going on a journey who gave three of his servants ten five and two talents respectively and told them to multiply their talents. This is spiritual in the sense that the people will make choices. There is the spirit within them that will guide them to finalize their decisions. They will speak to the spirit and allow the spirit to speak to them. They will then be guided, led, and directed into making their decision of giving to the church.

The parishioners were instructed to return the talent along with their pledge cards three weeks after. For two consecutive years, 2006 and 2007 the promise (pledge) increased. In 2005 the actual pledge was \$81,730.43. In 2006 the actual pledge was \$82,284.43. For the 2007 budget the pledge is \$88,253.00. These documents can be perused from the Appendices, which is part of this project. There is some growth that is taking place at All Souls both with numbers and finances. This will be elaborated upon in chapter five. Some fliers were also distributed at September’s 2006 Annual Bazaar (see flier in appendix). Two church individuals were recruited to hand out these fliers to

prospective members who visited the Bazaar. The Bazaar was held on the block in front of the church (see fliers and pictures in appendix). Anyone who was not a member of the church was given a flier, inviting him or her to visit us and become a member. Specific details on the flier such as our location, Priest name, telephone number, e-mail address, name of our church and a message that says, people of all races, ethnicities, creeds, color and differences are welcome. The flier also mentioned the times of services and on what days. It also said what trains and what stop can be used for easy access to the church. The Bazaar was opened to the public with both end of streets blocked off. Hundred of people passed through that day and each was given a flier. This campaign then emphasized a *Metanoia* that invited all. This strategy helps to bring in the numbers, thereby growing the church.

No growth is perfect and this is what our spirituality teaches us. It teaches how we should deal with failure since failure is the norm in life. Perfection is impossible and so errors will always be part of what we are involved with. Therefore in the everyday and ordinary things in life we will discover and try to understand the extraordinary and the divine. So in whatever we are involved, we need to call on the spiritual realities of humility, gratitude, tolerance and forgiveness. We at All Souls try to put these in practice on a daily basis. In the book, "The Spirituality of Imperfection," Kurtz and Ketcham said, "Spirituality helps us first to see, and then to understand and to eventually accept the imperfection that lies at the very core of our human being."<sup>19</sup> Our Spirituality also accepts that if something is worth doing, it is worth doing to the best of our abilities. In spirituality, we must be able to imagine forming a mental picture of what it looks and feels like. Therefore, we will strive for a deeper language of metaphors, images and

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<sup>19</sup> Ernest Kurtz and Katherine Ketcham, *The Spirituality of Imperfection* (U. S. A: Bantam Books, 1992), 2.

stories. As spiritual beings we cannot make the error of thinking that spiritually is religion because it is not.

We cannot think that only religious, church going people are spiritual.

Spirituality however, brings us closer to God and God comes to us through our wounds, sins, sickness or errors. In our weakness, strength is discovered and in our wretchedness there is joy. Our spirituality must be discovered from within. We as a people need to know that we live spiritually and it is a way of life. We need to use our perceptions and sensations to foster spiritual growth. It is essential that we analyze what we see, feel and choose in life. We need to see the good in what people say and do and stop looking for the negatives. In our spiritual journey at All Souls, we need to go beyond the ordinary. We need to realize that we have limitations and we need a sense of balance. We need to believe in miracles and possess a common vision and a common hope. No one can live without some form of spirituality. Once you have experienced it, a life will be changed to embrace gratitude, humility, tolerance and forgiveness. One's spirit will then be released to the world and to humanity. Therefore one can find spirituality in "Promise Sunday," and in giving and also in the distribution of fliers to people in the community with the hope of increasing members in the Church.

The Caribbean people also have another spiritual aspect of them at All Souls.

This is the spirit of giving back to their homeland. They continue to contribute to family members, friends and their church. They have also secured property and land so that one day they can return home. This of course is nostalgia and a panacea that only occurs at death. Even when the West Indian people live in a foreign land, their pledge is shared in two places. This then affects the amount they are giving where they currently live, which

is, All Souls in New York. The motivation now is for them to realize that they need to give more where they are, without affecting the giving back home. This tie to the homeland is sentimental, honorable and special. The people of West Indian descent enjoy this duality. This helps them to hold on to an option and be proud. Their spirituality is then used as a tool to fight racism, slavery and colonialism. They sacrifice a lot in the foreign land advocating and hoping that one day, life will be better for them in the land of their birth. Immigrating to a foreign land is no guarantee that one will be empowered and treated with dignity. Being of the African Diaspora in itself makes one invisible and inaudible. However, the Caribbean people are committed to social reform and committed into forging new structures for justice, love and peace wherever they are. They try to make a difference and create a balance in the community they live. Their spirituality continues to harness a spirit of truth and whether the Caribbean people can light a fire, say a prayer, find the spot where the fire was lit or just tell the story, it will be sufficient for God to hear and help out in the situation.



**CHAPTER 4**  
**PLAN OF IMPLEMENTATION**  
**GOALS, STRATEGIES AND EVALUATIONS OF THE GOALS AND**  
**STRATEGIES**

During the year 2006, there were a series of events and activities that were launched within the parameters of the Church and Community so as to build congregational growth and stewardship. There were three goals that were developed along with strategies that would foster, build, construct and formulate our plan so that we were able to accomplish our goals and objectives. Evaluations were done on every goal and strategy so as to cross-reference and conclude that this project was a success.

The first goal that we set forward was, to be able to sensitize the Caribbean people of their bi-locationality and what effect it has on their marginality. Many strategies were used in order to sensitize the Caribbean congregation of their bi-locationality and the effects this had on their marginality. One strategy was based on discussions that were carried out which were focused on marginality and bi-locationality. These discussions proved that the Caribbean people are marginalized. These discussions demonstrated that the black Episcopalians were almost at the status of oxymoron in the United States. We are cognizant that the place of religion in the lives of black Americans over the decades has been addressed many times over. But the black denominations always “tend to minimize the significance of black Episcopalians and their impact on American Church

history.”<sup>20</sup> It was shown that there is a substantial amount of Episcopalians / Anglicans from among the immigrants of the Caribbean. Bishop Quentin Primo commented that, “if it were not for West Indians, there would be no black Episcopal Church to speak of!”<sup>21</sup>

The West Indians on arrival in the United States expressed shock when the Episcopal Church was viewed as “a white man’s church.” They knew that where they came from, the Church members were almost always black. The Caribbean Episcopalians understand the ethos of the Anglican Church very well since they were well trained by the Anglican Church in England.

To further deal with this goal of sensitizing the Caribbean people of their bi-location and marginality and the effects on the people, another strategy was used. Dr. George Irish from the Center for Caribbean studies was brought to All Souls to give a presentation on the Caribbean people Bi-locationality and the effects on their marginality. Dr. Irish is currently the director of the Caribbean Research Center, City University of New York (CUNY), and head of the Education Task Force at Medgar Evers College, CUNY. He is also a consultant on Multicultural Education with the New York Board of Education. Dr. Irish’s biography is found in the appendices of this project. I also conducted a research at the Research Center for Caribbean Studies which was another strategy used in this investigative effort before Dr. Irish’s visit. The content and results of that research can be found in Chapter 3.

In Dr. Irish’s presentation, he saw the need to point out the immigration experience of the Caribbean people, which is a historical phenomenon of both intra-

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<sup>20</sup> Harold Lewis, *Yet with a Steady Beat* (Harrisburg, PA: Trinity Press International, 1996), 1.

<sup>21</sup> Harold Lewis, *Yet with a Steady Beat* (Harrisburg, PA: Trinity Press International, 1996), 86, interview between Bishop Primo and Dr. Randall Burkett, Chicago, December 12, 1984.

regional and extra-regional migration. He presented the various migration tracks starting with the Leeward Islands family exchange, the Windward Islands interchange, the Virgin Island Trek, Guyana, and Trinidad tracks. He also indicated that there is a long historical conflict between the Indian and black populations of Trinidad and Guyana. Dr. Irish also spoke on the migration of the Nether land Antilles, United States Virgin Islands, Saint Maarten, and the Western Caribbean, which include Jamaica, Cayman, Belize and Honduras. He mentioned the migration of Panama, Dominican Republic, and North America and beyond. He then went on to present the North American Experience, which was a huge immigration challenge for the Caribbean immigrants. The arrival of the Caribbean people to a new land was extremely difficult. It was not easy to adapt, adjust, settle in and feel a sense of belonging to a place which cultures, laws, structures, color make up of its people, demographics, location and infrastructure that are completely different than the one left behind. Even getting around was a serious problem negotiating the public transportation system of trains and buses. Most Caribbean people before this new experience never saw a train before, except in storybooks. The newfound home also has an enormous geographic area to cover as opposed to the small area that Caribbean people travel back home. The adjustment continued with opening of a bank account. For most Caribbean people, they save their money under their mattress and elsewhere in the house. Renting an apartment was an experience unto itself, for most Caribbean people own homes in the Islands. Getting a telephone and getting a job were also difficult experiences for the Caribbean people living in America. Buying a home is also a challenge since Caribbean people build their homes back home and owe nothing to the bank or other lending institutions.

The problems become even more acute when the Caribbean person has no United States credentials, no United States work experience, no credit history, no resident history longer than three years, no medical insurance, no social security card, references, driver's license, non-driver's identification card because of lack of proof of address and social security. The children of Caribbean immigrants on arrival also, have problems of registering for school because there is no proof of address. The lifestyle of the new world that they enter into is a shock that last for a lifetime. The two worlds are so different by far, and yet the Caribbean people see hope in staying here after they have arrived. This can also be the effect of pride; how their friends and family would view them if they were to return to their Island home in weeks or days.

Dr. Irish then went on to point out the major characteristics of the Caribbean Immigrant. The Caribbean immigrant had dreams of success and making a fortune in America since it is called "The Melting Pot" and opportunity abounds for all. The belief was that any day one could strike it rich. So the immigrant took risk on everything from buying lotto to horse racing to illegal numbers gambling. There was a vision for returning home but going back successfully in terms of finance. Religion also plays a role as an intra-ethnic engine for socialization and so wherever the Caribbean people found it warm and welcome, they try to fit in a Church as quickly as they could. Many of them saw their Episcopal / Anglican Church worthy of continuation while others affiliate with other denominations. Carnival, in particular the Caribbean Day Parade on Labor Day in Brooklyn off Eastern Parkway is a demonstratable statement that the presence of the Caribbean people is a force to be reckoned with. The politicians take this sea of people very seriously and so, the politicians are out in full numbers on this day, leading and

supporting this massive, colorful and proud group of black immigrants. However, one can also conclude that the Church and Carnival are ends in themselves but are not agents of social change.

The Caribbean people have demonstrated and have fostered much evidence of a capacity to organize through benevolent societies and Caribbean Banking Organizations. They also set up mini and micro enterprises and duplicate them all over the Metro area thereby proliferating the original idea. Dr. Irish noted that these institutions have a short lifespan and so they collapse very quickly. There is also the invisible economy of sousou, box, partner, and or syndicate that the Caribbean people have become part of. This is a pool of people getting together with each contributing a set amount of money for the week or month. Each week or month a person collects the pool and it does not end until each person has drawn his pool. This for most of the immigrants is more comfortable, less frustrating, and more affordable than saving at a bank or Credit Union.

The contrast to the invisible economy is the underground economy of drugs, gambling and crime. The ethnic media also creates a link to the West Indian region back home through the various Caribbean newspapers, radio stations and television stations. However, these are limited in terms of the local readership, the number of listeners and watchers of these media. Another characteristic of the Caribbean people is the remittance some received from electronic transfers. Registered letters have been reduced, while electronic transfers went up. It is a massive business with thousands of Caribbean people transferring their monies every day and week to the Caribbean. The Church, people and government back home benefit from these transactions.

The Caribbean people can also be classified in general as a consumer group as opposed to savings and investment. They spend much more than they invest and or save because Caribbean people love fancy clothing, good food, flashy vehicles, and they love a party. Due to their bi-location, the social status of the Caribbean people took a turn downward. They therefore accept menial jobs even when they are an extremely educated people. Due to this, a Caribbean person would have multiple jobs because he/she wants to take advantage of the opportunities and at the same time maintain a standard of living here and maintain the assistance or handout that he/she gives back home.

The Caribbean people are a very proud class of people and when it is time for them to be helped legitimately due to lost of a job, or lack of housing or even becoming a one income provider, the Caribbean people have what is called “the Welfare syndrome rejection”, which includes unemployment benefits. They see this as the worst embarrassment as a people who know about being independent. This is an embarrassment to their families and friends alike. Therefore they refuse assistance. Since the Caribbean Americans are also used to owning their own home in the Islands, they strive to own their own home here too, even when they are working three or four menial jobs that usually caused burn out and stress. In New York alone, 40 percent of the Caribbean people and 60 percent in Florida can claim owner occupancy or household ownership. There are also many individual Caribbean Americans who achieved highly in education and are doing well in the cooperative, professional and political fields. The masses though can do better.

There is a downside to this bi-location and marginality effect of the Caribbean people and so Dr. Irish also presented this dilemma. He mentioned that there is a

sporadic, isolated and individual success of Caribbean people in New York, Connecticut, and Florida. This does not fit well for the improvement of the people as a whole. There is also a significant increase of naturalization and voter registration over the past ten years but still there is the absence of a coordinated political machine with an agreed agenda. There is no effective mobilization of the people to vote and balance the proletariat and show the strength of the people. There is also a conspicuous absence of Caribbean people from School Boards and Community Boards. These positions are stepping stone positions or initial opportunities for people to launch a political career whether it be for Council districts, assembly districts, Borough Presidents, District Attorneys or City, State, County and or Federal Judges.

Due to their small numbers and their earnings, the Caribbean people also lack the clout of lobbying and influencing co-operations, banks, financial institutions and governments for programs for their communities. There is also no Pan-Caribbean agenda that is multinational, multilingual or multiethnic. There is a lack in the assertiveness and provocativeness of the Caribbean immigrant. They tend to easily give in without putting up a stern competition. This is due to cultural upbringing, which teaches a Caribbean person to be polite, kind, humble and courteous.

Dr. Irish describes the Caribbean people's bi-location and marginality as a matter of perception. There is a self-perception of the Caribbean people that they are different and better than other African groups which is due to their colonial history and past. They are transient people on a personal mission to achieve what they can and move on. There is also a perception by officials in this country that the Caribbean Americans are not bonifide citizens and so they are treated like resident aliens or illegals. There is also the

elaborated on in the evaluation section. Another strategy used for this goal was the visitation of Dr. Harold Lewis, Rector of Calvary Episcopal Church in Pittsburgh, PA who was invited to give a presentation to the people. Dr. Lewis is a scholar of the Worldwide Church and has written numerous books on racism, fairness, doctrine and polity of the Church. Dr. Lewis' presentation included the concepts of logical inconsistencies, inclusiveness, application of both/and thinking and critical analysis. Dr. Lewis emphasized a Biblical approach to accepting change. With this newfound empowerment the Afro-Caribbean people would become more active in ministry in New York City, thereby responding to life and to God and not reacting against them.

There was also an outdoor Bazaar held on September 9<sup>th</sup>, 2006. This was another strategy to try and empower the Afro-Caribbean people for ministry in New York City. This was held in front of the Church where we closed off the entire block since we were granted permission from the Community Board and the Mayor's Office. This Bazaar was not invented but many features were added to it. There were stalls set up on the sidewalks and on the street. We had the whole block for all, as opposed to just the sidewalk in the past. I made sure that one of the main features was a Caribbean steel band for the first time ever, playing pan music of Soca, Reggae, Calypso and a mixture of Jazz and other rhythmic music. It was costly but worth every penny. I personally paid \$600 for the steel band. We also had for the first time a memorable flag raising ceremony. There were representatives from the different Caribbean nation proudly raising their flags in a formation in the middle of the street as their Anthems were read on the public address system. The countries flags were: Antigua, Anguilla, Bahamas, Barbados, Belize, Guyana, Honduras, Jamaica, Nigeria, Panama, St. Vincent and the Grenadines, Trinidad



and Tobago, United States of America, Virgin Island (U.S.A.) and Virgin Island (U.K.). There is representation in All Souls of each of these groups. There was also some Soca and Calypso dance by the Labor Day Carnival group from Belize. They were dressed in their carnival costumes and as they danced, they dazzled the crowd. They brought Carnival from Eastern Parkway to All Souls Church. We also had the Medical Health-Mobile, the Fire Department and other health organizations for the first time ever at an All Souls Bazaar. There were screenings for diabetes, glaucoma, and cancer, which included prostate and breast cancers. There were screenings for dental, Alzheimer, blood pressure, H.I.V. and A.I.D.S., sexually transmitted diseases and more. Leaflet information on these illnesses was also given out. One of the health organizations gave out free condoms along with literature. The fire department gave a presentation on safety, gave out leaflets and free fire and carbon monoxide detectors. There were clothes on sale, food, games of all sorts, toys, household goods, flower arrangements, gifts, and a raffle which was the biggest ever with \$500 first prize, \$300 second prize and \$100 third prize. There was also a consolation prize of a suitcase set donated by friends of All Souls. We also opened the Bazaar and Health Fair to people and friends in the community by asking them to buy a table. They were then able to sell their goods at the Bazaar. We also had a D.J. to blend with the steel band. The profit realized from this Bazaar was the biggest yet in the history of the Church. We made a profit of \$3,000 after all expenses have been paid.

To prove that the empowerment of Afro-Caribbean people for ministry in New York City was fulfilled and accomplished, the following evaluation criteria were used. The presentation that Dr. Lewis did was well received. In the survey conducted, one

person commented that for the first time she/he understands why some of All Souls' members do not give more and be more generous, due to the dependency on the Crown back home. The person also commented that Dr. Lewis' speech is effective since it helps us to understand the roots of our actions, which then gives us a better chance of changing. In a Christian way and so far as connecting our spirituality to a Biblical way of teaching, an individual said that we should be obligated to be good stewards because God gave us everything that we have. Another parishioner agreed that we need to give more to the Church and be more supportive. Everyone agreed that the consensus is to give more and be more consistent in giving since the Church needs money to function. A person also suggested that people need to be more educated to give and therefore we need more of this kind of message in sermons that people will then be encouraged to give of their time, talent and treasure. Another parishioner also stated that we should stop living in the past, for the future is now and we need to make changes to survive. This was a great presentation that was well received. It impressed and made people be more conscious of giving more, especially when they heard that West Indian people were not taught to give due to the dominance of the Crown. To give more was the consensus of all that did the survey.

The Bazaar this past year was a total success in bringing in people as well as bringing in money. We made the biggest profit at the Bazaar than at any other time. We made \$3,000 profit, the biggest in the Church's history. Everyone who answered the survey felt that the Bazaar was very special, was the best Bazaar ever, very prosperous, was a great outdoor activity, and was a huge success since it was brought outdoors in the community. Everyone enjoyed the Bazaar fully. Special mention was made about the

special features such as the Steel Band, the Flag Raising Ceremony, the Carnival Dance group, the Fire Department and the Health Department. There was a raffle held with \$500 as first prize, \$300 as second prize and \$100 as third prize. There was also a consolation prize of a 3-piece suitcase donated by friends of the Church. This was the most impressive raffle ever at the Church's bazaar. People kept saying over and over that it was a huge success and a wonderful occasion. There was a lot of pride shown in the Flag Raising Ceremony. It was also expressed that this was good advertisement for the Church and it brought in people from the community. People are also expressing the idea of being team players and how refreshing it was to see everyone working for the Church in unity. The members are also buying into the idea as advocates for change and that positive changes are good and wholesome. This year's Bazaar was definitely different and it was a total success.

A questionnaire was developed that dealt with issues of immigration, culture, languages, education, history, generational differences, social location, Diaspora identity and biblical understanding of stewardship. Ten questions were asked. First, "What Caribbean country are you originally from or connected to through family?" Most people answered this question but few people left it blank. They may feel that they will give away their identity since the congregational number is around 75. The second question was; "When you arrived in the United States, what was your biggest problem as a recent immigrant?" The following answers were given: About 40 said adjusting to the cold weather, 25 said finding a job, 2 said they were too young to remember, 1 said another family member sponsored her mother and father. The third question asked; "What is your biggest disadvantage now as a seasoned immigrant?" The answers were: run for President

and no disadvantage. The fourth question is; “List some of the major problems you think an immigrant faces when he/she arrives in the United States?” Answers were: Learning to travel by bus and train to get from point A to point B, adjusting to the various cultures, how to find a nearby church, school, hospital, post office, social security office, language, living facilities, employment, clinging to their country’s people, cold weather, food, culture barriers, unemployment and illegal employment. Almost all the members who answered this question had three or four of the answers given. Most people however agreed that the one that stood out more was adjusting to the various cultures. Question five asked; “List some of the positive issues that one has, being an immigrant in the United States.” The answers were: being able to take advantage of the educational system and becoming anything you want to be with the exception of becoming President of this country, more opportunity for education and advancement in jobs, my mother rearing three children as a single parent, being on welfare for two years and having the opportunity to become a United States Citizen. Question six was; “Do you think immigrants contribute to the development and building of this country and if so, in what ways?” The answers were: Yes, they become Doctors, Lawyers, Educators, Political Leaders, Ministers and Priests, home owners, taking jobs that pay less than what the United States born citizens do not want, having better work ethics and pride in their work, they are determined, work hard and are glad to be here. Other answers were that other jobs such as Cooks, Home Attendants and Service Helpers benefit the born citizens because wages are small and there are no benefits and the born citizens refused to do these kinds of jobs.

Question seven asked; “Do you think that being an immigrant and a member of the African Diaspora has any effect on you life in the United States?” The answers were: Caribbean blacks are affected when they are turned down for a loan, denied an apartment or unjustly stopped by the Police, they still have racism in this country, so yes they are affected, and there is still a lot of discrimination against people who are not born here.

Question eight asked; “As a first generation immigrant, what impact do you think other generations of immigrant children from the Caribbean have on life here in America?” The answers were: Changing the culture of America, making people more aware of the various cultures of the Caribbean and living in both cultures, Americans are more aware of the cultural differences between people of other nations.

Question nine asked; “What kind of Church issues do first, second, third and fourth generations of immigrants have in this country?” The answers were; being able to accept change in the Church and not saying, “we have always done it this way”, and others say they are not aware of any. I want to add however that the first and foremost problem of first, second, third and fourth generation immigrants is the absence of them from Churches.

The last question asked; “As an immigrant, do you contribute to the Church in America as you would if you were “back home”?” The answers were: Yes, because as a child, I was taught to give to the Church through tithing, yes, because the Church needs money to function, yes, I will always help with any activity of the Church. Many people left this question blank. The question was intended to bring out that the Caribbean people continue to give here at the Church but their sending money back home affects them in not giving enough here.

However, the history is that they never learned how to give even from back home because the Crown sponsored everything that pertained to the Church.

I find this questionnaire study to be very interesting since some of the same answers that came from the people were the answers found doing the research at the Caribbean Center, from Dr. George Irish, Rev. Angela Ifill and Rev. Dr. Harold Lewis' presentations. They all complement each other in a very wholesome and continuous way. Copies of the questionnaires can be found in the appendices of this project. Goal two as with goal one was definitely achieved in this project.

Goal three of this project was to increase participation, stewardship and numbers within the Church's congregation in New York City, thereby strengthening the Church. All of the strategies mentioned so far can be used to fulfill and complement this goal. However, there were other strategies that were used for this goal to increase membership and stewardship.

As a strategy, the Priest utilized and applied his skills of leadership, counseling and administration to teach and preach to the members. A series of four sermons were also presented to include and emphasize stewardship, oral History, living in two locations and marginality. The depth of these four sermons is found in Chapter three, pages 59 - 63. The sermons can also be found in the appendices. A visitation of twenty-five families was to be done to invite and give out Church literature to prospective members. This was not done but what was substituted was a flier given out at the Bazaar to all the hundreds of people who passed through and are not members. This was also an effective strategy of speaking to each person, by inviting him/her to church and give him/her a handout. The handout had the name of the Church, its location, what trains you can take to reach here, the telephone numbers, what time church services are scheduled, on what days, the name

of the Priest and a statement of invitation which is opened to all races, creeds, ethnicities, colors, and differences. It is stated that all are welcome.

In November of 2006 and December of 2006 respectively, Harvest Thanksgiving service was launched as well as a Promise Sunday Campaign. Harvest brought out the very young, teenagers, middle aged and seniors. Harvest is a nostalgic time in the Church when Caribbean people decorate the Church with fruits, vegetables, plants, food, fruit trees, branches, leaves, limbs and shrubs. During this time, the Church actually looks like a green forest. People are normally dressed in white and black ties, bow ties, and pants suits in the Caribbean as the process of giving back to God is serious and is a symbolic part of the first produce of the harvest. In America it is freer to wear what you want. Giving back to God is very important in the lives of the Caribbean people. The belief is if you do not give back, you will never receive your bounty that the Lord wants to bless you with. God's abundance is enormous and enough for everyone but you must give back a portion (10%) of what you are blessed with. More of the Harvest Sunday activities can be found in Chapter 8 of the Epilogue, page 134. The promise Sunday Campaign is explained fully in Chapter three under the title "Spiritual", page 64. This campaign also teaches the people to make a serious commitment to God by tithing or pledging. It reinforces the concept that God wants to bless you but you need to have the drive, will and momentum to want to be blessed. Promise Sunday was an effective tool used two years in a row to boost the "envelope part" of the giving to meet the yearly budget. It is a motivation to those who have constantly been giving, and to give a little more. It is a motivation to those who never pledged before, to make a start on this particular Sunday.

A procession is done where the people bring up their talents that were given to them along with their Promise cards or Pledge cards.

Using another strategy, the Reverend Angela Ifill spoke to the congregation on stewardship and the West Indian experience of living and giving back to a church in a foreign land and what effect it has on the Native Island. Reverend Ifill is the missionary for the Office of Black Ministries at the National Episcopal Church Center. She started this post on February 17, 2004. Reverend Ifill was the first black Priest to be called to a corporate-sized congregation in the Diocese of Ohio. She was Chair of the Diocesan Commission to end racism. She served as Canon Pastor at Trinity and St. Philips Cathedral in Newark, New Jersey. She also served as a member of the Anglican observer's delegation to the United Nations at the World Conference on Racism. She is originally a native of Trinidad and Tobago. Reverend Angela Ifill's biography is extensive and so her entire biography can be found in the appendices. Reverend Ifill used the book of Amos for her presentation. She talked about a plumb line that God told Amos that he is going to set in the midst of his people Israel and will never again pass them by. She described what a plumb line is and gave the characteristics of it namely a long strong cord weighted at one end, directed to the center of gravity of the earth. It is firm, steady, and without the weight the cord has no direction. She told the congregation that they are the plumb line of All Souls. She told them that they are the ones who help to give the Church direction and who can keep it steady but it is a choice they have to make. She used the illustration of the time when Jesus sent out his disciples, he did it two by two so that they balance each other.



Reverend Ifill went on to speak about the mission of the Church. She said this is to restore all people to be in unity with God and each other in Christ. She told them that a future for any congregation means change. She said, "Change is inevitable." If we do not change we will find ourselves outside of the realm of progress. She stated that change is synonymous with progress. But as people we all know that change is difficult and people do not accept it too easily because of fear, loss, grief and risk-taking. Reverend Ifill stated that Christian faith is about risks and uncertainty. She further gave examples from the Bible of people who took a risk but at first were uncertain and hesitant. She said when God spoke to Abraham about his son, Abraham was uncertain but he was obedient to God and because of his obedience very good things were in store for him. Abraham was blessed even more than before. When Jesus was to be crucified, in the garden he prayed and asked God to take this cup away from him, if it is his will. Jesus again was obedient and so was raised from the dead where death had no hold over him. Amos also, when God spoke to him, he was hesitant but he obeyed and so was blessed as one of the great prophets.

One strategy that All Souls has to choose is whether to do God's will or the people's will. They are the ones who need to make that choice. The emphasis was obedience to God even when things get rough, do not waver or lose faith but continue to believe in the Lord. There are times certain things do not seem to be achievable but there are goals that are achievable with the possibility of God at work. In Acts 28: 16-31; Paul felt the call to go to Rome. On his journey he was caught in a violent storm. They were later shipwrecked. A venomous viper even bit him on his hand and God saw to it that nothing happened to Paul. Three months later he sailed again and was determined to

reach Rome. If we need success then we need Biblical text to assist us with making correct choices. God has promised that he will be with us always even unto the ends of the Earth. When God promises something, he keeps his promises.

Reverend Ifill then touched on congregational growth and stewardship and agreed that these two go hand in hand. In order for us to grow, we must ask ourselves how do we bloom where God has planted us and how do we give way to God's will and not ours. To achieve this, our Church has to grow into a mature faith by giving and sharing of the people's gifts. The people must also give of themselves, which is another feature of a mature faith. This will result in the people's transformation in Christ. The problem of tradition gets in the way of transformation. But the people were told that the love of tradition must not take the place of the love of God whose name we proclaim and who our lives must glorify. Reverend Ifill proclaimed that we have become too accustomed to tradition and we have cherished and revered it for too long and we must know that tradition today was someone's design for the people of another time. We must have room to maneuver and have enough room for all who want to be a part of the Church. We must not turn anyone away from the house of the Lord. If we welcome everyone in the name of Christ then they will keep the Church alive and going for another generation. In an increasingly mature faith, the transforming love of Christ manifests itself totally. Therefore, the growth in faith results in a higher level of invitation and a higher level of welcome. A higher level of welcome joins you as a Church to others. Therefore the level of welcome grows the Church and accomplishes the mission of the Church. We must also be cognizant that the Church is not ours, it is God's. As St. Mark 14: 15 says that we should go into the entire world and proclaim the good news to the whole creation. We

should not be selective, selfish or choosy in our mission. This is our great commission where each of us with our mission, will discover God's call to us. We as Church people should know the how, why and wherefore of our mission. As these become clearer, then our inheritance will be identified, marked, chosen, and blessed. Our inheritance is in Jesus Christ who was sent that we might live while he gave his life for us.

We must identify more clearly our individual role and response and how we might become bolder in witnessing to Christ. The stewardship of our life then is a collective role as a congregation, stewardship of our gifts of souls, bodies and ourselves and how might we as a congregation be bolder in our witness to Christ? Finally, we need to identify what God is calling the congregation of All Souls to do and be? Is it to be or not to be? Is it to live or to die? And if one is not happening, then it brings about the condition of the other. If one is not happening, then there is fertile ground if you will, for the other to grow and either destroy or build, edify or tear down, depending on which one will grow.

In August when Dr. Harold Lewis made his presentation, he used the text from Luke 9: 28: 36, which was about the transfiguration of Jesus, Moses and Elijah with Peter, James and John looking on and in astonishment. This event began as prayer and grew into an intense religious experience. Dr. Lewis was emphasizing again, change, and transformation. Yes we are uncertain of what the change will bring but begin somewhere. It might just grow into an intense experience. He spoke of All Souls having the history of integration in Harlem in 1930, when the predominantly white congregation wanted to remain segregated. He insisted that All Souls with this kind of history and one of the first religious institutions to be a battlefield against racism should be a house of prayer for all

people. Dr. Lewis also pointed out the prologue to the transfiguration was St. Peter's confession that Jesus was the Messiah. After this, the disciples as he put it "were now with the program." He also showed that Jesus used representation of the law and prophets in the transfiguration. This also has implication for All Souls to use and welcome representation from the entire cross section of people in the world. He pointed out two of the greatest positives that the West Indian people brought with them. Those are Caribbean Priests and Laity who are great workers of the Church and who understand the entire doctrine of the Church. He also pointed out a dream of the West Indian, always dreaming to go back home. This he said can skew our understanding of our location in America and having us develop a sense of logical inconsistencies. Dr. Lewis also taught that one of the main reasons why West Indians don't give to the Church is because they were not taught to give. The Crown spoilt them. Because these Islands were under British rule, the Crown also made the Anglican Church the National Church. Whenever there was a problem with the buildings, grounds, Church house, or anything that was needed for the Church, the Crown always fixed everything. There were symbolic gifts given by the people but very unsubstantial and minute. What the West Indian people did back home, instead of giving when the plate comes around, they bow to the plate. This lack of education became a detriment to the cause of growth on arrival here in America. Some Bishops in America at first decided to give the West Indian people separate chapels and equip them with everything they needed if they would stay segregated. A little later, the Caribbean people rebelled and so integration was made. The lesson to give, though, was not taught well.

There is also a myth about stewardship. Many of our West Indian brothers and sisters mistakenly look at a fundraiser as the same thing as stewardship. They are not synonymous. There is this mentality in the Church that nickels and dimes can help to build the Church. Why not dollars and checks instead of asking for nickels and dimes? All Souls does this every Sunday for their building fund. A jar is placed at the entrance of the Church to collect the nickels, pennies, dimes and quarters. At the announcement, I always reiterate that people should drop the ones that do not jingle into this jar. If there is an Atlantic City trip to go to the Casino, or a trip to go overseas to Hawaii for example, people will flock for these offers, pay \$999 to Hawaii or \$40 for the bus, and proudly go on their trip. When it is time to tithe or pledge, these same folks give less than half of what the Hawaiian trip cost for the whole year. Some people do not like to make a commitment to God. They may say, "I will give but I will not pledge." The idea of giving so one can receive in abundance was lacking before at All Souls. This is not the case anymore. What happened at fundraisers was that the articles and items on sale have been on sale many times before because they are items that have been rejected twenty times over. There was always this agreement that if you go on my trip, I will come to your retreat. If you buy my candy bar, I will buy your puppet. There was always a bake sale and other fundraisers going on. If an organization of the Church wanted to raise \$1,000 for some important event, there were the dedicated ones who will work tirelessly all day long and only realize \$500. When the good alternative could have been 50 people giving \$20 each and you realize your \$1,000 without all the headache and problems and time consumption. This then would be stewardship and not fundraising.

Dr. Lewis encouraged everyone to have a mountain top experience but sooner than later, we need to come down from the mountain, get in the trenches and plains and rough terrains and work for God's people. We need to roll up our sleeves and make a choice for if you do it to one of these, you have done it to me.

There were also other additional events conducted through 2006 which I felt were of relevance to the growth, building, development and exposure of All Souls. In Black History Month, all the Episcopal Churches in the Manhattan North Clericus decided at a meeting, that we were going to have one combined all-inclusive service at St. Martin's Church on Sunday February 19, 2006. The Bishop was the Chief Celebrant and Dr. Michael Battle, one of the Church's scholars from Virginia Theological Seminary, was the Preacher. I was chosen as the Bishop's Chaplain and Lay people from the various Churches were included to read, serve, usher, and participate somehow. There was also a combined choir. This service was very popular and exposed us again in the community. The proceeds that were collected went to help St. Luke's Episcopal Church in New Orleans, which was devastated by hurricane Katrina.

The New York Belizean Committee also presented their 7<sup>th</sup> Annual Jazz Extravaganza at All Souls Lyceum. This was a hit and a big success. There was standing room only. People from the community, church members, as well as others from the five boroughs and New Jersey, came and had fun. A reception followed after. This type of event exposed us to members and non-members. It made others aware that we are located in this neighborhood, who is the leader or Priest and if they were deciding on becoming a member of a Church, then All Souls' doors are opened.

The evaluation methods that were used for this third goal were very effective, thereby proving again, that we accomplished our goals and strategies that were presented. The following are the Evaluation methods used.

The handing out of the literature at the Bazaar that gave people an invitation to come and become members was an attempt to get other people in the community to join us. More than 60 of these documents were given out which in itself is a success. We have not realized the impact on this yet but this could be a long-term goal since the tendency of people is to slowly make up their minds for Church. We may one day still realize an impact on this.

The four sermon series was evaluated by another survey given to the members of the congregation. Of the four sermons, the people believed that the stewardship and history sermons held their interest the most. One person also felt that the one that dealt with living here and in the Caribbean, impacted him/her the most because it dealt with the differences of the Caribbean people from different Islands and also the sameness they share. This sermon also emphasized family ideas and work ethics. In terms of evaluating the sermons, the parishioners found that my sermons are always inspirational, interesting, enjoyable and knowledgeable. A parishioner also stated that issues such as justice, equality and social issues should be a part of sermons having a biblical base and flavor to them. This individual agreed that this is what Dr. Martin Luther King Jr. fought and died for. This individual stated that the sermons have a biblical theme, a reference that connects to the theme and a viable conclusion that sums up the presentation. It was also said that the sermons were food for thought. These statements are consistent with what all the members of All Souls feel. A number of persons with a resounding “yes” said that

the sermons definitely changed the way they give now to All Souls and this change is positive. The sermons made them more aware that a Church has expenses and cannot operate without finances. The sermons also helped them to understand more about life and helped them to be better persons. It was also expressed that the sermons are connected to parts in the Bible and with what present day society is all about. They believed in the word and in their ministry and also believed that stewardship will be better understood and helped the church to prosper. The sermons helped to bring the members closer to their God.

The presentation of Reverend Ifill was evaluated through a survey. This was one presentation that the people were all impressed and touched by. After the service, so many people went to speak individually to Reverend Ifill. It was a moving presentation on the West Indian experience of living and giving to a Church in a foreign land and the effect it causes back home. This presentation immediately made a positive impact on the parishioners because it was powerful.

The year 2006 has definitely made a difference in the life of All Souls congregation. The tithe has increased from \$81,730.43 in 2005 to \$82,284.43 in 2006 to \$88,253 in 2007. On December 10<sup>th</sup> 2006, the Vicar Bishop of the Diocese made an Episcopate visit to All Souls where he confirmed two members and received twenty-five new members who joined the Church between January 2005 and December 2006. For the two years the increase could be equally divided. I firmly believe that if a Church gets twelve new members per year, and sustains them, then one can call that a progressive good growth. Slower growth sustained over a period is also more beneficial than a quick growth that is not sustained. There are new people who have joined the choir. There is a



new Sunday school teacher who is doing an excellent job in teaching the Sunday school and teaching them the truth as the Bible professed. There is an increase in Sunday school members along with new assistant helpers to the teachers. There are two licensed Lay Eucharist Ministers, an active, dependable and consistent acolyte and a cross bearer. Through financial assistance from members and community groups, the willing and able committee has installed a new kitchen with new stove, refrigerator, cabinets and all the other additions for a kitchen. We now have a new secretary, which I think will be sustainable. All Souls is full of vibrancy and for sure, there is a future for this Church. There was also bereft left in the will of a dedicated parishioner in the amount of \$ 119,000. That money is now invested in an Openheimer account, which will grow over a twenty-year period without touching the interest.

This Church will grow some more; especially if it encourages intergenerational relationships to equally represent the whole Church in all its undertakings. We cannot continue to hold on to an identity that is learned through suffering and having dead faith where month after month we struggle to pay the bills. All Souls should never get to this cross roads but unfortunately we were not far from it. But we face a new era where the old and young acknowledge an unprecedented generation gap so we are turning around All Souls. We as a Christian group of people have realized that if we must grow, then non-discrimination principles must be the norm and the Church will welcome all in the name of Jesus Christ. All Souls' Caribbean immigrants are reopening the doors for new people and will try to be less homesick and concentrate more on where they currently attend church services in the United States. They will also be aware that this country is their children's country and not theirs. So there has to be a compromise and decent

respect between the parents and the children over their separate countries. All Souls Church congregation is mixing new hopes with old dreams and they are after the old American adventure: A better life. This country is a mix of many cultures, a rich diversity and so we as Children of God must appreciate this multi-cultural nation and approach the reality with fervor and with confidence. We must be resilient like Martin Luther, a leader for change and reformist in the Roman Catholic Church. The Church also needs leaders who believe in reformation and transformation. This is a new home and we need to start calling it home. The Caribbean people will be here to stay until death so they need to make the best of it and be welcomed in this new world. This is the “Golden door” and we want All Souls to be a replica of the “Golden door”. The first generation immigrants have touched the lives of many and therefore this Church should continue to touch the lives of newcomers with no discrimination, no bias, and no exclusion but full inclusion for all. The goals that were then set forward have been accomplished. I know with confidence that the Church and I have succeeded. The strategies that were utilized gave success to the goals and this is proven through the use of the evaluation process that has been explained in detail in this chapter.

## **CHAPTER 5**

### **COMPETENCY DEVELOPMENT**

#### **(a) Leadership**

In working with my site team, we have identified three areas of competency that I developed and used in the project to make it a success. These three competency areas are; Leadership, Counseling and Administration. Through these competencies, the Priest directed the congregation into accepting that the role of the clergy has shifted and changed. The life and particulars of the Caribbean Priest are no longer so rigid and strict. The Priest has been acculturated into the American way of life to some extent, because he knows that he/she is also marginalized due to his location. The Priest has guided the people to find out what it means to be Caribbean and at the same time shape their Christian religion, their thoughts and their cultural history of what it means to be living in America as a Caribbean person.

In terms of leadership, one must be guided by one's own missions and manages one's life according to principles. In applying leadership to this project and dealing with the congregation, I took into consideration the seven habits of effectiveness. I have made certain choices and have recognized that I am responsible for my choices since I live in a democracy and have the freedom to choose. I have made certain choices such as changing where the procession will begin in the church at a certain time. I have made the decision of which corporate group will come up for Communion first. There is also the choice of myself as the leader of the Vestry, to entertain certain motions; to say who

speaks next, and what new information I should take to the Vestry. I have also made immediate decisions on repairs if they are emergencies. I have submitted orders for supplies or even decided if the Christmas tree will be in the Church or the Lyceum. This, for the first time was put in the Church. I have made my decisions and choices based on principles and values since I am a proactive kind of leader. Getting the steel band for the bazaar and the carnival ladies were also some of the choices I made to move forward with growth. My leadership style was created with change and transformation in mind. I therefore created a mental vision and purpose for this project and for All Souls, having the end result always in mind and looking into the future knowing that better will and can be done at this Church. Once a decision was made, I commit myself to the principles, relationships and purposes that are the most important. I therefore prioritize and live by the principles that I most value and so organize and execute the items, events, or projects that are most important for All Souls. Whenever there is a Vestry meeting, we always asked the question, "What is the most important item on the agenda that we are faced with?" By working as a cohesive team, we achieved public victory, corporation and communication. We then developed a spirit of renewal and a sense of interdependence that is the paradigm of ourselves, thereby combining our talents and abilities to create something greater together. As Stephen Covey said, "Until we know ourselves and we are aware of ourselves as separate from others and from the environment - until we can be separated even from ourselves so that we can observe our tendencies, thoughts, and desires - we have no foundation from which to know and respect other people, let alone create change within ourselves."<sup>23</sup> Therefore we had to choose our behavior and learn to

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<sup>23</sup> Stephen Covey, *The Seven Habits of Highly Effective People, Personal Workbook* (New York: Simon and Schuster, 2003), 26-27.

accept change from without and from within, creating a new attitude instead of blaming circumstances, conditions and or conditioning for our behavior.

At All Souls, our leadership style guided us into accepting mutual benefit and mutual respect in all our interactions. We look at what we have and the opportunities and we think positive and connect our thoughts to a biblical understanding of abundance for all because Jesus said that he came so that we might have life and have it more abundantly. When I first came here, there was no trust for me on the part of the leadership of the Church. Due to the Church's history, it was apparent that they were hurting; others have hurt them over the years, including Priests and so there was mistrust in everything I did. Fortunately, we have started to build more trusting relationships with one another. It will take some time to fully and completely develop, but it has started. This trust came about because we have started listening to one another in order to understand each other instead of replying. The opportunities to then build true communication, dialogue and relationships then lend themselves to much consideration and courage. It lends itself to risk taking and realize that failure is part of our daily lives that we can learn and grow from. It made us realize that, "life is not orderly, no matter how hard we try to make life so, right in the middle of it we die, lose a leg, fall in love, drop a jar of applesauce."<sup>24</sup> We have to make mistakes in life especially when we work together for no two people are alike and so we will sometimes disagree to agree and agree to disagree until we reach a compromise or common ground. Only in such direction and caution will we understand one another and strike a balance in our decision-making. We respect, value and celebrate one another's differences, thereby solving the problems that

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<sup>24</sup> Natalie Solberg, *Quote in Stephen Covey's Book, The Seven Habits of Highly Effective People, Personal Workbook* (New York: Simon and Schuster, 2003), 165.

confront us and seizing the moment to work out our differences, looking at them as opportunities for us to come up with a third and better way of thinking and making decisions. We do not see differences in others as threats but we welcome all ideas, suggestions, comments, criticisms whether we are in the board room, parish council meeting, at church announcements, or whether we are on a bus trip going somewhere to socialize.

The synergy in us then flows and so we can see leadership in all of us and not just in one of us. As a committed people ready to lead, we also renew ourselves physically, socially, emotionally, mentally and spiritually. This renewal helps to make us more effective, more energized, more motivated and it gives us a condition to dig deep within ourselves and bring back the energy which was lost and explore places we have never been before or even imagined. The people here at All Souls have come to realize that life is a journey, a continuous learning and self-reeducation. We realize as leaders, we are here to serve and not to be served. As scripture tells us that those who want to be great must be servant of all. We need to stay positive and optimistic and radiate positive energy instead of criticizing, complaining, comparing and competing. As leaders, we learn to identify the potential in others and affirmed what they have to bring to the table. As leaders, we identify our strengths, weaknesses and opportunities and identify our roles and dimensions of our lives. We need to discern our gifts that God has blessed us with knowing that a pool of talent has the possibility and potential of becoming anything one wants to be. As leaders of churches, many times we tend to over work ourselves and find that we become over-fatigued and burnt out. We have no energy left to propel us, which can lead to ineffectiveness, illness, early retirement and even death. Therefore, the leader

also has to consider spontaneity and serendipity. We need adventure in our lives. We need excitement and fresh discovery. As the saying goes, “All work and no play make us dull.” There are some, who because they are set in their own ways refuse transformation and so in everything they try to find a “serious side to things that have no serious side.” As leaders we need to produce and prosper in the long run, taking into consideration principles such as fairness, kindness, respect, honesty, integrity, service and contribution. We need to make choices as effective leaders, and whenever we do, we need to take into consideration all those who our actions will influence negatively and or positively. By constantly assessing one’s self and making changes and modifications as the process moves forward, it then becomes self evident that one’s personal growth will be realized and one’s emotional strength and self discipline will become the norm of one’s life. Covey says, “Our paradigms, correct or incorrect, are the sources of our attitudes and behaviors, and ultimately our relationships with others.”<sup>25</sup> Our lives as leaders must be examples for others to emulate and so we have to change and design our lives carefully instead of carelessly. We as leaders need to remind ourselves of what we think, what we say and how we behave because we have control over these. We have re-affirmed ourselves at All Souls that we are here on this planet for a purpose and that we have a destiny. We need to know what we are and how we can develop what we are. As the Clergy leader, I have also developed a mission statement of the Church, taking into consideration the three competency areas, our God, Jesus Christ, and the Gospel that guides us, the target groups such as youths and families with young children, and an emphasis on what we will develop, re-establish, increase and grow and to what

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<sup>25</sup> Ibid, 3.

dimension this growth will take place. A copy of the mission statement will be in the appendices.

A person such as a Clergy needs to implement Shepherd leadership and this is what I have been doing at All Souls. I have been considering my leadership as well as the leadership around me, thus being vigilant without being adversarial, making adjustments all the time depending on the situation. I try to serve without being passive and guide without commanding. The great poem and sacred text known as the Twenty-third Psalm gave us a powerful image of a vulnerable sheep protected by a strong, loving Shepherd. This psalm serves as an empowerment for us as leaders. The image of the Shepherd leader is grounded in this psalm. The Shepherd image offers a full picture of the life of a leader, indicating that a Shepherd may be gentle but at times can also be tough as nails. This can be depicted in Michelangelo's famous sculpture of David in Florence, showing David as a man of great strength and not as a "Little Bo Peep." King David was one of Israel's greatest leaders who were a Shepherd before he became King. As a Shepherd leader, he would agree that being a Shepherd leader was dangerous, demanding, and a round-the-clock job. It was also a business and so are Churches today. If we as leaders then perform as bad Shepherds, this could diminish our popularity, our performance, our finances, our members in the congregation and our growth. This psalm gives credence credibility to who is our ultimate leader and if we believe in him and demonstrate our faith, then we can lack nothing. The Lord the ultimate leader strengthens us, guides and leads us to doing right and just things. We receive comfort from him when discouraged or sorrowful. He prepares for us even when there will be enemies in the camp but not one will be able to touch us.



As Luke 4:30 says, "He passed through the midst of them and went on this way."

This psalm tells us that our blessings will overflow and goodness and mercy will be on our side all the days of our lives for we will dwell with the Lord forever and ever.

Within the realm of the Shepherd leader there can be found the servant leader who finds food and water for his flock through sermons and the sacraments. He binds up the wounds of the sheep through song, visitation, compassion, love, counseling, wisdom, care and understanding. The servant leader also carries the sheep when the going gets tough. But Shepherd leaders are more than servant leaders. The Shepherd leader serves as a role model thereby stepping out in front to find a better path and to meet the needs of the followers. As a Shepherd leader steps out, he/she must also have the flexibility to be able to come alongside the followers. Therefore the actions and decisions of leaders can improve or degrade the quality of the lives of the followers forever. But Shepherd leadership is whole-person leadership without a fully integrated life - a way of thinking, doing and being. At All Souls we try to be Shepherd leaders. We realize that people have needs most of which they are not capable of meeting themselves. Along with the social problems, there are even physical problems that need to be met. As leaders, some of the needs of the people will be unknown and it takes you as the role model to discover those needs or help people to discern their needs. However, when one is at the top of the leadership pyramid, it is even more challenging to see the needs of a Church or congregation or individual needs. That is why leaders have to listen to their people. One has to recognize that as a leader, you are discovering people, people and more people and so you need to take time out to listen. This kind of listening is called proactive listening or empathic listening. But listening is just part of the equation. There has to be some form

of assessment to see where your people are. It is therefore critical to present somewhat of a pre-test, a questionnaire or a survey to see where they are. Once you have discovered their needs then as the leader, those needs must be met to keep the people happy, motivated, and eager to help build the Church. Some of the questionnaires and surveys that we have done definitely helped to find out where our people are. As a leader, there has to be a timeline for a certain topic, project, event or activity to be implemented. Once this date comes around, a post test can then be given to find out how far we have grown, if any at all, since the pre-test.

We at All Souls are cognizant that we are leading and dealing with immortals. We are not dealing with ordinary people and so we are awakened to that reality. McCormick and Davenport said, “to believe that we work among created beings with eternal destinies changes how we might interact with people in moments of conflict or moments of temptation.”<sup>26</sup> As we deal with these immortals, we need to start leading them on the correct path. Therefore we as leaders must be familiar with the valley, the hills, the low areas, the shadow of darkness, the smooth and narrow, the rough and rocky and those terrains that we cannot even attempt to climb. When we encounter conflict we need to transform them into something positive. Tensions in Church are unavoidable but what a leader tries to escape from is division in the Church. So when we meet conflict or tensions, we try to remove all irritants and problems using the right tools for our journey and constantly create supply that will uplift and build and grow people. No matter how rough it gets in ministry, the leader always shares a positive vision and cultivates loyalty among the parishioners.

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<sup>26</sup> Blaine McCormick and David Davenport, *Shepherd Leadership* (San Francisco, CA: Jossey-Bass, 2003), 22.

As was earlier stated, when I first came to All Souls there were a lot of distrust, which seemed to have abated to some degree. But this distrust did not go away over night. Church leaders over the decades have not escaped the distrust of followers. But this should not be a reason for anyone not desiring to be a leader. There are great leaders such as Mikhail Gorbachev, Martin Luther King Jr. and Arch Bishop Cesar Romero of El Salvador who have failed at times, giving the ultimate sacrifice for the good of the noble cause or for a vision of the wider “picture”. In these United States, people distrust their Priest leader because too often they have been disappointed. They hold a high expectation for their Priest and many times they are let down and embarrassed by the behavior of the leader. Sometimes these “men of the Cloth” come into the ministry with baggage. Some of them are corrupt, con artists, sexual abusers, thieves, tax cheaters and even murderers. When they are caught and are prosecuted, there is a general mentality that no one can be trusted and so everyone is thrown into the same category. In other countries, leaders of Churches are more respected and are given more trust than in this country. Another reason for mistrust is that many leaders give in to the temptation of power even when they speak in the name of Jesus who as a role model did not cling to power but emptied himself and became as we are. Another effect of poor leaders occurs when the leaders want to remain and function in a traditional way thereby gaining some satisfaction and contentment by burying themselves in the flock, thus allowing the flock to pastor them instead. This is even more so if they are loved and adored by their people and they have no advanced ambitions to move the Church ahead. This is not going to happen at All Souls because transformation and change must occur and I may be a sacrificial lamb like so many others before, but that is also part of taking risks and teaching the truth and

speaking out against injustice and oppression and fighting for those that are discriminated against, harassed, brutalized and rejected because of race, color of skin, sexual orientation or indifferent in any way. As a Church leader we must promote the understanding and acceptance of a variety of lifestyles, cultural patterns, and ethnic traditions in the community in the nation and in the world. We need to support community action for better housing, health care, employment, and childcare for those who need them. We must secure the needy and the weak, give justice to the orphans and the lonely, as they are delivered from the hands of the wicked. Teams of people must be developed to respond to emergency needs. Institutions such as prisons, mental hospitals, nursing homes and welfare systems must be studied to see if people are treated fairly. There must be some mutual relationships with elected officials and politicians and hold them accountable to their constituencies. We must be participants of community activities and make space available in the building for other community groups to use. The congregation must also be helped with their planning and budgeting so as to develop various ministries. A leader also has to identify the boundaries of community for which it is willing to accept responsibility. We should also be committed to work with other Churches, agencies and interest groups in the community, especially those working for the cause of love and justice. The life of the faith must be lived beyond the walls of the Church in the World. With all this, the leader needs to have a healthy self-awareness and understanding of Church people. As a black Church and predominantly Caribbean, we have a special responsibility to be a social center, a political forum, schoolhouse, mutual aid society, a refuge against racism, violence and immigration and of course we are a place of worship. Good leadership will see to it that there is a diversity of programs that

engage present members and attract new members. As leaders, we have to explore the members' routines of work, leisure and how they move through the community. By studying the community, one will find the diversity and the prospective members for your Church.

In a Caribbean American Church such as All Souls, the leader must also possess content and quality in his/her preaching since this holds a significant place in worship. There is also the cultural expression of songs, fellowship and celebration that make a black Church vibrant and so encourage people to come again and again and become members.

The leadership should provide the Church with internal and external mission-oriented programs. With this effort, the diversity and intergenerational aspect of Church life will flourish and make the body alive. I was always taught that diversity is power and unity is strength in having all the various members involved with the many programs. Luke 4: 18-19 says, "the spirit of the Lord is upon me because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captive and recovery of sight to the blind to let the oppressed go free to proclaim the year of the Lord's favor."

To be an effective leader it is not easy, for one has to possess many qualities. Some of these qualities are integrity, trust and mutual respect, articulating clear visions, self-motivated, dependable, keeps an open mind and have a good sense of humor. The leader also has to share his leadership with others and grow leaders from within the community of faith so there can be transition of leadership and continuity when one retires or leaves for another position. A proverb states that, "If you say you know

everything, you will sleep in the hallway of fools.” Therefore we need others and others need us.

There is no one leader anymore who has all the ideas, makes all the decisions, and does all that needs to be done. Together as a team, we must identify, manage and share our ideas and gifts so that it will be easier to identify conflict, continuity and change. The leader also has to emphasize financing of the Church since the Church needs finances to function appropriately. People must be encouraged which, of course, is done at All Souls, to become financial Stewards. We need to seek a balance between mission and money. We are on the march in growing and developing All Souls and allowing the changes to manifest themselves in the life of the organization. At this Church, we also realize that leadership and management are not the same. They complement each other in the work of the congregation by thinking, acting and following the path of good leadership.

Hebrews 5: 1-4 says, “Every high Priest is selected from among men and is appointed to represent them in matters relating to God, to offer gifts and sacrifices for sins... No one takes this honor upon himself; he must be called by God, just as Aaron was.” Therefore, leadership is a calling by God. Leadership then must be functional and should be a relationship between leader and follower, leader and group, and must possess group interaction. A good leader has a great personality trait which he/she at his/her advantage should foster collaboration and commitment.

**(b) Counseling**

As a member of the Clergy particularly in America, counseling of members as well as counseling of the Clergy is important in the life of the Church. A Clergy usually needs a spiritual director or more than one to assist him/her with the Vicissitudes of life and to share issues, problems and situations with each other and then brainstorm, troubleshoot, meditate and reflect on the things that are well done, those that could be better and those that are terrible.

There are many issues that affect the lives of individuals and groups that require some form of counseling. One such issue is sexual abuse in the Church where for the most part, the accused or abuser is the clergy. The victims at this point can feel lost in relation to God as well as within the community of the Church. They may feel vulnerable and in need of help. It pains them that they are aware of their own invisibility especially to those in authority. At the initial stage of becoming a Priest-in-charge or rector of a Church in the Episcopal Church U.S.A., every Priest must submit to a sexual abuse workshop after which you are given a certificate of completion. Sexual abuse is extremely one of the major concerns with Dioceses and Churches.

The victims go through a terrible period when this occurs. They may refuse treatment because they do not want to call attention upon themselves. They feel terrible at the prospect of the abuse coming to light. They want someone to know but yet dread the idea that it is made public. They wish the bad feelings would just go away. What is even more horrific is the shame that this type of crime brings with it. Sexual abuse by Clergy is the misuse of a healthy, joyful and fun filled relationship. This abuse includes inappropriate sexual activity such as adult to adult, adult-child, physical, verbal, violent,

non-violent, same sex, other sex, exploitation of power by the abuser, non consent by the victim, use of coercion by the person of greater power, and limited power to say no on the part of the victim. There are also additional problems created for the victim if the abuser is the Clergy. Sexual abuse or sexual misconduct should never ever be tolerated in any shape or form. If it happens, the report to law authorities should never be delayed. This is a disease and a trauma that affects one for the rest of his/her life. They may never recover the shame and guilt. But there is one story that can reassure us and give us consolation and some hope for we are not alone. There was a woman in the Bible who was suffering from hemorrhages for twelve years. After touching Jesus, she felt it in her body that she was healed of her disease. When Jesus realized what had happened he said, "Daughter, your faith has made you well; go in peace, and be healed of your disease." (Mark 5: 25-34).

In All Souls we encourage the awareness of sexual abuse by attending seminars, conferences and instructions. We also intervene using psychological and spiritual healing, recovery and restitution. We support the study of healthy human sexuality, rehabilitation, and research, disseminate accurate information and do networking with other professional organizations and agencies.

This abuse history in the Church is typically done to children and women. There is also rape, battering, child sexual abuse, clergy sexual abuse, ritualistic abuse, all happening because of power and violence against women. There is an image of women by men that they are "call girls," which is also connected to the violence against them.

The Church has a certain responsibility when a Priest is involved in sexual abuse. The Pastor is looked at as the "Wounded Healer." The Church also empowers women



and would include a ministry where women can go and hear about violent men and what signs to look for. There is usually the call for reconciliation and recovery.

In a Church family, the care or counseling for the emotionally and mentally ill parishioners is another important area for counseling. There are also these emotional and mental representatives who come from off the streets and they cannot be dismissed or sent away. Positive emotions, coping, and religion all play a vital role in making someone whole and healthy. There is also the need to integrate religion into mental health treatments. There are also non-Christian faith-based services that some people go to and receive treatment and care.

A transforming church should also be interested in and counsel people about adult day care, alcohol and substance abuse, which is one of the major problems in our society. People that are alcoholic or abusive to drugs usually need rehabilitation such as Miss United States, who is from the small town of Tennessee, and came to New York for the first time and got addicted to drugs. There is the need and service for addiction counseling, H.I.V. and A.I.D.S. ministry, care team ministry, chaplaincy, food, shelter, emergency aid, employment services, counseling, behavioral health, congregation and community counseling, and children residential services. There should also include care team ministries so that others will have it within their hearts to assist others and do a well worth ministry for Jesus' sake. There are also other areas that need counseling such as foster care, adoption, hospice, housing, prison ministries, refugee resettlement, wayfarers' treatment and ombudsman services.

Under counseling in the Episcopal Church and elsewhere, there is the issue of homosexuals and other alternative lifestyles that may conflict with traditional religious

doctrines. This is the most urgent topic in the Episcopal Church presently. It almost seems that it will eventually split the Church in two with the conservatives and liberals all square off to fight against each other. There is a report called the “Windsor Report” which has asked the Episcopal Church to back away from ordaining practicing homosexuals and same sex unions. There are some individual Churches in Virginia who have broken away from their diocese and have pledged their loyalty and jurisdiction under the Diocese of Nigeria. This issue is on going in the Church and it is almost a fifty-fifty split. With God’s help, hopefully we will get beyond this topic. There is trauma and uneasiness on both sides and so all of us Priests would need some counseling in this area. There are also Alzheimer’s and other dementia diseases and how do we cope, treat counsel and answer to these diseases?

There is also the religious belief and practice treatment of burn out mental health professionals such as nurses, social workers, therapists and physicians. These people all come to Church and at one time or the other may need counseling. The congregation of older adults is a fragile one in that some of these people suffer from chronic medical illness or disability. There are those who live alone, those with few resources, those in nursing homes and other institutions. There are those who take the “Access-a-Ride bus” and some who require the aid of a cane, walker or wheel chair accessibility. All Souls has many of these older people and so to minister to them takes gentleness, understanding and humility.

There is also the minority issue of what role religion has to play on their mental health. Are minorities weaker or stronger to fight and prevent and or treat the mental illness? The Priest also has to be aware of the end-of-care life. How do we facilitate a

“good death?” Is Euthanasia the answer? This issue is so huge that families take opposing views to this problem where they end up in court and create enemies because the court then makes the decision. In this case, one side will lose and still no one will be happy. There are chaplains who provide counseling and support to patients in hospitals, psychiatric hospitals, prisons, military, and nursing homes. I also have a number of senior citizens in nursing homes that I have to visit. Whenever a person is hospitalized, I also visit them, pray, offer communion and counsel them.

Counseling can be formal or informal. Formal counseling involves assistance from a trained professional who is certified, experienced and charge a fee for such a service. The informal counseling involves talking with a friend or trusted person about a problem or situation and who needs to ventilate their feelings.

There are also times when children and young persons need to be counseled because of issues at home, on the streets, at Sunday School or even a problem with their parents or grandparents to try and get them to Church.

In the Church, counseling is a wide area that takes up a lot of a Priest's time, especially if the congregation is large. A Priest in the Episcopal Church can perform about three to four sessions and after that if the person desires more, we have to recommend to a professional counselor. There is also counseling sessions for baptisms, weddings and funerals. So far, All Souls have been coping well and is abreast of those who require counseling.

### **(c) Administration**

My third competency was administration. This is another area of ministry that one has to be involved with as a Clergy with a permanent post. The administration of paper work, smooth running of the office, and being the supervisor of a secretary, custodian/sexton and the organist are all part of my weekly routine. During the week, there are many calls that I have to make and take. There are people who come to see me for various reasons. I must approve or deny the order of materials and supplies prepared by the custodian. The secretary recently started and so she is going through the process of training. I am the one who is teaching her the necessary steps of working the computer, copier and how to sort the mails. There is also the disbursement of the discretionary funds which is given out for the month on a first come, first serve basis.

During the week, I also write letters to various organizations and read a number of letters too. There is also a healing service I do at St. Andrew's on Wednesdays at 10:30 a.m. and one on the same day at All Souls at 12:00 noon. There are also a whole lot of mails that I have to read and answer the ones that need to be answered. I also, from time to time visit the Diocese during the week for meetings, workshops or to drop off a document. There are reports sent from the Diocese that also need to be filled out such as the Congregation Annual Parochial report which is due to the diocese on the 1<sup>st</sup> of March.

The diocese requests two specific areas to be filled out. They are the financial aspect of our Church and the growth aspect of the Church. The treasurer filled out the financial part and the Priest filled out the numerical part which asked for the number of people who became members last year, how many people left, the average attendance on Sundays, how many deaths, baptisms and weddings. It also asked for the number of

Sunday services for the year and the number of weekday services. These are prepared and sent to the diocese so they can tell us what our assessment is for the year. This is based on numbers and the actual amount of our budget for the previous year. I am also the Dean of the Clergies of the Manhattan North Clericus. I represent them at meetings at Diocesan level and report to them at our monthly meetings. I also chair the Clericus meetings.

At the beginning of the Administrative phase, things were going well. As the time progresses, there are stress, distress and pain. It is not something that I dwell on. It is part of the routine daily activities at the office. My other administrative duties also include visiting the sick and shut in members in nursing homes, hospitals or their own homes. I also chair monthly vestry meetings, which are held on the second Wednesday of every month excluding July and August months. In my administrative role, I also have to exercise flexibility because there are times when meeting dates come up and there are some conflicts and I have to know which one to attend. In that case, I prioritize and decide which is the most important.

I am also a Pastor who is part and parcel of the community. I attend Community District 10 monthly Pastor's meetings. All Souls is a member of the Harlem Congregations for Community Improvement (H.C.C.I.). I also attend their monthly meetings when I can. All Souls is also a member of Manhattan North Inter Parish Council. This is a body of Episcopal Church in the Northern Clericus. There is a representative from All Souls who represent our Church on this organization. Sometimes they travel to different states for conferences and workshops. Whenever the representative returns, I would normally receive the minutes of the meetings from her along with other literature so I would keep updated as to what MNIPC is doing and

planning. As an administrator, one can also become burnt out if you are the type who does not keep check on the clock while at the office. An administrator also must delegate authority and have fun while at work.

He/she should know who his/her team is and grow with the team. He must bring new ideas to the table and develop the future. As an administrator, one has to also teach the various groups of people in the church your style and ways of moving on. We must know what our tools for good works are or else we cannot succeed and accomplish anything with distinction.

As an administrator one also has to be constant in prayer and meditation. In administration one also has to follow a daily timetable so that there can be order and consistency in one's performance. You would also tend to lose track, be disorganized and chaotic if there is not a daily plan. I believe in order and discipline and so I am at the office every day, even on Mondays, which are my days off. Administration involves working in a cohesive relationship with people so that the official management of the institution can be kept sound and proficient.

The Administrator also keeps records of all services performed, whether it is baptism, funeral, wedding or regular services. The names of those involved are documented and put in the Church's archives. From time to time, there are people who visit the church to request a duplicate baptism; wedding or funeral certificate and so these records are kept safe and accurate.

Whenever it is time for interviews for a position, I also sit on the interview panel. Other records that are kept are vestry minutes, the weekly financial pledge, the Discretionary fund record, files on employees and their hours of work, annual meeting

minutes and other liturgical papers and documents, the bylaws, the constitution of the Church, and the Canons of the Church. These are vital documents to help one to become a knowledgeable and efficient Administrator. As the Administrator of All Souls', I also empowered the lay people, some from the Vestry, to takeover the administration of the Church Camp since I would not be 100% effective in the duties of Administrator.

#### **(d) Site Team Assessment of Competencies / Evaluation**

The site team members observed, analysed, evaluated and assessed the three areas of competencies applied at All Soul's. It was noted that in the leadership competency, I had good leadership skills especially in the area of conducting services. It was noted that the parishioners without hesitation and with remarkably good results always follow my direction. It was mentioned that I have introduced innovative ways to make the services more spirited and interesting. It was also mentioned that my spiritual leadership has enhanced the worship services in several ways. It was stated that I have demonstrated to the children of the Church the importance of scripture by actually discussing with them what they learned in Sunday School Class. I also regularly instruct the congregation on the meaning of liturgical practices. It was also stated that I include in my sermons the Biblical call for social justice, stewardship and compassionately points out instances where we as a congregation have sometimes fallen short in loving and caring for each other.

On Administration, it was stated that I am a very good administrator especially in times of crisis and during the busiest time of the church's year. It was also said that I am in touch with the committees of the church and the Sunday School children and their activities to ensure continuing functions of the church. It was noted that I do all things in good order, with kindness, thoughtfulness and reverence. These things could not have been accomplished without careful thought and thorough preparation.

In the area of Counseling, it was noted that it's difficult to assess this area since counseling was not requested often and the site team has little knowledge of my counseling skills since they themselves did not seek any counseling.



One site team member remembered when I counseled her nephew and his girlfriend both in their twenties. She mentioned that I immediately established a trusting relationship with them to the extent that after meeting with them personally, I made myself available to them on the phone. They are now married and I have been given credit for my adept spiritual intervention in their lives.

I also want to note that I also found counseling to have been my weakest area, which I have stated in my assessment.

### **(e) Ministerial Competency Assessment / Evaluation**

I honestly believe that all three competencies as they were developed contributed to the participation, transformation, congregational growth and stewardship improvement at All Souls Episcopal Anglican Church. The competencies and the goals and strategies complemented each other. There was definitely quantitative change in the congregation numbers and the increase in stewardship. There was an increase in participation, giving, improvement in spiritual healing. The increase in the level of spirituality, mission, and ministry were enhanced. The growth was productive, ecstatic, energizing and stimulating. The Church has reached a level of growth and we still strive to maintain and sustain this level and even go beyond this level.

I felt that my strongest competency area was leadership. I was able to lead the people to a level of eagerness on their part to want to return and participate in God's vineyard in a meaningful, productive and responsible way. They have been educated in what the vision of the Church is. With this leadership of mine, we were able to study, evaluate, critique and analyze the goals of the project. The people of All Souls were empowered to accept leadership roles in the Church and accepted new leaders and change with the community, thereby making it easier for everyone. There is a sense of urgency in the leadership, counseling and administration of All Souls. The people are hungry for leadership which they believed have helped to improve congregational numbers as well as developed programs using strategies to motivate, stabilize and revitalize the Church in making it viable, sustainable and fruitful. The Church has taken risk with the empowered leadership it now has, so as to build together and develop together.

My second strength was the administration competency. There is a sense of hope and eagerness to be launched as there is a new wind blowing at All Souls and it feels good to be a part of it. The future plans are dependent upon the commitment of the congregation, its growth and the Clergy's administrative, committed, and overall relationship with the Church. It has been proven that Harlem is as good as any community to rebuild a Church. This leader and administrator is knowledgeable, organized, persistent, confident and eager to serve God's people. This Church can be a model of tradition and contemporary that can commingle to form enlightenment and awakening of the entire community. We have come a long way in terms of flexibility and systemic changes.

My final competency area of counseling could have developed some more. I now have the specific knowledge to now facilitate counseling in a more meaningful way and I also know the different areas that one would need counseling in. There is a total transformation of All Souls. This project was successful for all members, for the Harlem Community at large and also for All Souls' family. Our diversities were utilized as strengths even when there were some power struggle among the Vestry and site team members because they were without a Priest for so long. The conflict and anxieties in All Souls Church have been utilized and made into positive contributions to benefit the whole, as all parts are important to the whole. This project was a success but not perfect, for nothing is perfect.

## **CHAPTER 6**

### **NEW DIRECTION**

#### **(a) Hiring of a Consultant**

In June of 2006 the idea of hiring a consultant was presented to the Vestry of All Souls. It was presented with the idea to increase growth and Stewardship of All Souls. The senior and Junior Wardens were the ones who spearheaded and proposed this idea. The person they had in mind was and is the intimate friend of the junior warden. The gentleman was invited to do a workshop with the Vestry members one Saturday in June 2006. He presented his proposal, which was neither specific nor concrete. There were no specific details as it was somewhat a skeleton document. There were a number of questions particularly about the cost. There were also some people who welcomed it while others were skeptical and had reservations. Myself had serious reservations about this proposal.

This proposal was tabled again in September and October Vestry meetings. At the October Vestry meeting, I was not ready to entertain a vote for the consultant. Some of my concerns were; where is the money going to come from to pay him \$2, 000 per month for 18 months? The treasurer can never meet All Souls' monthly expenses at any given time. There are always complaints about meeting the bills every month at Vestry meetings. The treasurer always has to prioritize which bills to pay. All the complaints were about bills much smaller than the consultant's. Therefore my logical thought was, if we cannot meet those smaller bills, how would we meet this one? The other concern was

a conflict of interest since this person is the intimate friend of the Junior Warden. This is known publicly. My other concern was, there was no bidding process set in motion to interview three or four consultants and choose one from that group. The Junior and Senior Wardens unilaterally selected this gentleman. My final concern was I still did not know enough about this consultant proposal. He also does not have a track record in consulting with Churches to improve growth. He has done consulting work for private organizations but no experience or history in developing growth in Churches. The two wardens with the treasurer and the clerk then decided to push the issue even when they could not say where the money was coming from. They asked that we have some faith. But my concept of faith is, faith without works is dead. I refused then to entertain a vote and stated that I need to consult the Diocese on this issue. The debate was extremely forceful, tense and sometimes harsh. We therefore strained relationships with these four members of the Vestry and myself. Please note that most of my site team members are Vestry members.

I took all these developments to the Bishop and after arranging a special meeting with him to address the Vestry, he did. The members also presented to him the proposal. He recommended that we speak to the Comptroller of the diocese. We invited the Comptroller and his assistant at a meeting. After hearing the proposal, and looking at our budget, the Comptroller said it is a risk but if the Vestry was ready to take the risk, the diocese will not stand in the way and the Vestry must decide what they want. He cautioned that we would have to work very hard. The consultant also stated that the Church members would be the ones to do the work for he will just be a consultant. After getting the opinions from the diocese, at the November meeting, I entertained the vote

and with no surprise, it passed. For most of the other members on the Vestry, are followers and so they go along with what these four ladies say. Please note that my Vestry is all females. There were two votes against and so it was not unanimous. The Priest does not vote but I was against it totally.

After the vote, I therefore agreed to support it since majority rules at Parliamentary procedures. Since the November vote, the contract was signed on December 2006 retroactive from November. Therefore the consultant received two monthly payments already. Since then, the consultant has met with these four women on a number of occasions where they are planning a strategy for implementation. They have also decided to have three presentations to the congregation to let them know what is happening. So far, they have done two of those presentations. They also came up with a logo: "IBAC In 5" which reads, "I back in five," which means, "Is this best for All Souls Episcopal Church in the next five years?" They have decided that there will be a main team of 11 - 13 members made up from the Vestry and congregation. They want this team to be representative of all the age groups in the Church. A timeline for the months of January through March was also completed to show the various dates of meetings. During this time, there will be the formation of the team; information will be presented to the congregation, one-on-one meeting with team members, full team meetings, and a questionnaire to church members for use in developing strategies. The characteristics of individual team members were documented. They are; a genuine desire to help make All Souls stronger, agree to require time, effort, commitment and availability, conviction and patience, to listen to others, commitment to integrity, value and confidentiality, non-confrontational personality, support team decision, desire to read, research and reflect on

topics, exhibit leadership and team qualities, utilize open door policy with consultant, will be a believer of the program and sign a commitment statement. The characteristics of team diversity are; age, gender, social and personal experiences, ethnicity and community awareness.

At the first two presentations of the proposal to the Church members, there were a number of questions asked indicating concerns. They are the same types of questions that I had asked. This is then one of the new direction strategies and all of us at All Souls hope and pray that more success will come from this venture once it is strategize, developed, implemented and evaluated. We all look forward for the best of All Souls.

### **(b) Impact on U.S. Congregational Survey for All Souls**

In 2006 All Souls congregation participated in a United States Congregational Life Survey. Of the members of the Church, 71 responded to the survey. The survey was divided into four sections namely, building Spiritual connections, building outside connections, building inside connections and building identity connections. This survey shows that 56% of All Souls congregation spends time every day in devotional activities. The national average is 45%. 71% of All Souls said that they have experienced much growth in their faith over the last year through any source while 36% said their faith grew through the Church. 49% said they are helped to a great extent through worship and congregational activities as opposed to 45% for the national average. 82% of the members' spiritual needs are met compared with 83% across the United States. The largest number of worshippers in All Souls experienced inspiration from meaningful worship experiences. 60% of the members love traditional hymns and 41% prefer African American music. This is understood since this is an Episcopal Church with a tradition based and the congregation is of Caribbean American and African Americans. The member that joins small group activities is 56% while the national average is 46%. 65% hold leadership positions such as governing board, committee, choir, usher, Church schoolteacher etc. The number for the national average is 38%. 89% reported that they feel that they belong to All Souls and 56% said a sense of belonging has been growing. This is greater than in typical congregations. 70% make friends with others in the congregation and 67% of worshippers say the same in the national picture. 98% in All Souls make financial contributions with 25% who give their 10% or more. For the national average, this number is 93% who give financial contribution and 19% give their



10% or more. 64% of All Souls agree that there is a good match between congregation and Priest while this number is 84% across America. In the past 12 months 57% of All Souls members invite a friend or relative to Church while 46% is the national average that does so. The number that do outreach from All Souls is 23% while 13% do outreach in the national average. All Souls have used six different strategies to do inviting activities. This is the same number in the national average. 26% are involved in community service, social justice and advocacy activities; 16% in community service and 19% in social service or advocacy. The national average is 18% and 29% respectively. In All Souls, 22% of worshippers have been coming to church for five years or less. The national average is 34% attending church for five years or less. Visitors make up 4% at All Souls while the national average is 6%. The largest percentage of people get to All Souls in 11 - 20 minutes, 55% travel 20 minutes or less to attend services. Across all America, this number is 89%. All Souls is a small congregation as compared with mid-sized, large and mega congregations. 81% of All Souls congregation is women while 19% are men. In most congregations these numbers are 61% women and 39% men. The average age of All Souls congregation is 64 while the national average is 55 years. The largest group in All Souls consists of those who are 65 and older. 41% of worshippers in All Souls hold a college degree, while 23% is the national average. The survey also showed that 34% of worshippers at All Souls have children at home while this number is 55% overall. Most worshippers in America are married while this is different in our Church. Our worshippers most value, Holy Communion, reaching the unchurched, sermons, preaching, traditional worship and music and social activities. 48% of All Souls are open to change and they are ready to try something new. 63% express a sense of

excitement about the Church's future. In other congregations 61% are willing to try new things and 80% are excited about the future. 49% of all members have a clear vision of the future and 51% are not sure about the vision. The national average shows 71% have a clear vision of the future.

This survey definitely has a connection to congregational growth and stewardship. It is definitely an asset and an addition to what my project is all about even when it was not part of my original project. It helps to show us where All Souls should go in the future and how we should take her. It gives us a very clear picture of the entire country of the United States. This was an exercise well worth to be a part of.

**(c) An Active Effort to Revive All Souls Church Camp**

The reigns were passed over to the lay leadership of the Church to allow them to make a concerted effort to revive All Souls Church Camp in Parksville, New York. This was a task that the Priest needed help with. This facility is a sleep away Summer Camp. There are a number of cottages, kitchen, dining facility, a first aid/nursing centre, swimming pool, basketball court, arts centre, trail, a Chapel and children's playground on the campus. For the past three years the only group who has used the camp during the summer is an Episcopal Haitian congregation in the Bronx. These laypeople would like to get the camp to a level as in the good old days where groups occupied the camp for the whole summer. The lay leaders are eager and positive to advance the camp in such a way that improvements can be made this coming year. They are working toward putting in a new chlorinated system for the water, improve the conditions of the cottages and advertise the camp using several media outlets which will include the Diocesan Web page so that all Churches in the diocese will be reminded of our Church camp. It will also be advertised to other Churches of various denominations especially in the Harlem Communities. The lay leader group is also making more regular visits at the camp and keeping in touch with the plumber, the Health Department, the electronic group, thereby keeping the Camp in good order. They also meet more frequently and have a set organized plan for the future of the Camp. They plan to open the Camp during the summer. I appreciate this lay leadership assistance thereby giving power and leadership back to the people. They keep me informed and I am also privy, if I have the time to sit in meetings. It is believed that with God's help, we will see a turn around for the better.

## **CHAPTER 7**

### **SUMMARY / CONCLUSION**

During the construction of this project, there are many things that were discovered and learned. I have come to be more aware of my bi-locationality. I live in the United States and I also live in my native country Belize. Every opportunity I get, I return to Belize for two to three weeks at a time. The acceptance of living in these two countries sometimes becomes very difficult to deal with psychologically, emotionally and mentally.

As an individual involved with this project, I have been through a series of change in my life. I have been exposed and expanded and have gained enormous knowledge of the world. Therefore, in returning to my native land it is not easy because people “back home” see you as someone from the outside. The relationship is not the same again. I know in my heart that I am a different person because I dress, speak, think, move, play and operate differently. However, people in my native land seem as though they would prefer the person before he was exposed to America. The balancing of this bi-location is then a very challenging feat.

I have come to realize also that being marginalized in America made me experience the same harassment, discrimination and rejection like any other marginalized group. This harsh, violent, injustice and suppression by the dominant race on marginalized people are all based on cultural differences and racial bias. White America needs to take time to understand the various cultures of marginalized people before

making conclusions and casting aspersions that are totally false. Pre-assuming one's culture only makes the world become more difficult, dangerous, violent, hateful, crazy and uncompromising.

This project allowed me to understand more about my faith journey. It gives me a great foundation of spiritual direction. It teaches me about hermeneutics, homiletics and hegemony. It teaches me about the social and political aspects of society through community involvement and it developed my leadership formation, sharpen my administrative skills and made me more aware of counseling processes. This project allowed me to see better how God formed, nurtured, guided, and loved me even to the end of my life. I have had experiences with journaling and purifying spaces that have been defiled and praying a spirit of cleansing upon them so that an effective and good change will be realized. I have experienced the stories of those passing on the other side, "the beyond" and how they speak to others on the other side. This gives me a vivid idea of how life is ended with God being an integral part of it. It is also a demonstration that my life is related to the lives of others as we are all inter-dependent. As a more conscious marginalized individual, I have also become a both/and thinking person rather than an either/or type. As a people, we need to listen to both traditional and theologically changing voices around us. We need to realize that we are fallible human beings, trying to discern the will of God and so we are no better than anyone else in the world. As spiritual beings, we must go outward and use our energy in the world to help others thereby fulfilling our mission and meeting Christ in the world.

This project has shown me a way to put my religion on fire for Christ and accept the dignity of differences knowing that fire warms but it also burns. There will be people

in the congregation that will be uneasy, uncomfortable and who will be offended by the embracing of differences. This is part of the tension in the Church but it is healthy. We cannot satisfy everyone's objections and beliefs they hold, but doing the right thing in the name of justice is what matters. I am more mindful of the politics of identity age that we are entering as oppose to the politics of ideology. As a people, we cannot use our reptilian brain to react to everything. We must use our cognitive skills to be free not to react.

I have also learned that marginal people are subordinate while those in the center belong to dominant groups. The marginal people like myself are the oppressed, powerless and rejected. Jung Yung Lee says marginal people are "ethnic minorities, women, the unemployed, the poor, the illiterate, the homeless, the handicapped, the aids-infected, gays, lesbians and so on."<sup>27</sup> If one is not part of the institutions that dominate, then one can be regarded as marginal even if you are white, poor, and unemployed. I am a conscious thinker now knowing what it means to be at the edge of existence. To totally understand marginality, one needs to see the relation it has to centrality. Jung Lee says, "Without the center there is no margin; just as there is no center without the margin. They are mutually relative and co-existent."<sup>28</sup> As a person of marginality I am in-between and in both Belize and America. There are times when I am also not in any of these two countries. There are times when it becomes lonely to be at the margin but even Jesus were at times lonely and so I am in good company.

Therefore where transformation is concerned, there is a new paradigm shift with All Souls Church, individuals, the community and also myself. There had to be changes in this project. Nothing or no one could have remained the same. Change had to take

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<sup>27</sup> Jung Yung Lee, *Marginality* (Minneapolis: Augsburg Fortress Publishers, 1989), 32.

<sup>28</sup> Ibid, 30

place with a theology of marginality. People had to be made aware that they are marginalized. Scholars were brought in to do presentations, surveys, and questionnaires. These were used as follow ups to identify how the members felt about being marginalized and how best can they accept their marginality. There is a new vision in this church with the various groups getting involved, motivated and empowered and doing more than ever before. There is a new church of All Souls because we have dealt with the issues and situations of her and brought them on the front burner. The issue of growth in numbers has improved by 24 new members and the giving by more than \$6,000. This is significant for a church that was stagnant the year before I started here. The church has now become a movement unto itself, keeping others and getting involved with interfaith and ecumenical based activities. Theological education is being taught through sermons and Bible study and the mission of the church is being fulfilled.

I have gained new insight that with the marginalized people, the church can become a dynamic community. We can be the servants of the world liberating ourselves and liberating those at the center. I have come to realize that being marginalized is not an evil. Being on the margin helped me to be more compassionate, sincere, caring, conscientious, and loving toward others. As one on the margin, we suffer but we also overcome our suffering because we realize that we have imperfect relationships with one another, which can be seen as ongoing creativity. We as a church now realize our imperfections and so we are growing and creating new things knowing that nothing is perfect. We will no longer stay behind the walls of All Souls, but will extend ourselves in the community. We are also journeying and using our culture and ethnicity to develop new theology. We are using our histories, our Bibles, our social, economic and political

positions and our spirituality to make this new change in our lives. God has set before us life and death, blessings and curses. We have chosen life so that we will live and doing God's will, loving him, obeying him, holding fast to him and doing what is just and right. Social justice is tantamount in having a transformed church. Everyone needs to be treated as equals. Letty Russell agreed that the issues of injustice by white mainline churches have become so rampant that it is now difficult for them to repent and begin to work for social and personal transformation. They cannot respond to the teachings of justice and liberation because they have reversed the teachings of Paul which stress that we need to be "in" this world and not of it. The culture of the while conservative race compounds their philosophy of class divisions, sexual orientation and prejudice against others. They conform themselves to inequality for the marginalized and refused to be involved with economic, political and social justice for all. We will continue here at All Souls to strive for justice and respect the dignity of every human being. Psalm 85: 10-12 tells us that, "Steadfast love and faithfulness will meet; righteousness and peace will kiss each other. Faithfulness will spring up from the ground, and righteousness will look down from the sky. The Lord will give what is good, and land will yield its increase." This is our hope, mission and goal.

This project also allowed me to appreciate each and everyone's opinions, ideas and suggestions. In working with my site team and other members of the congregation, it is always a task when intellectual minds get together. There will be some who agree, others disagree and some who abstain. However, I learned more to compromise, to negotiate, to be patient, calm, and humble. I have learned that most things should not be my way or your way but there is a new and third and better way. We have come a long



way and we are continuing on the path of congregational growth and Stewardship so as to make it sustainable and permanent.

Congregational growth and Stewardship was an undertaking well worth the time. I have grown because of it and the Church and Community have also grown. There were challenging times, difficult times, good times and time when I thought the project was not going anywhere. I can now say with confidence that with the research done at the Centre for Caribbean Studies, presentations done on Marginality and Bi-locationality, on concepts of logical inconsistencies, inclusiveness, application of both / and thinking, critical analysis on stewardship and the West Indian experience of living and giving to two countries, that this project was a success.

The discussions done, the four series sermons on stewardship, Oral History, living in two locations and marginality, the hosting of Belize's 25<sup>th</sup> Anniversary service as an independent country, the choir concert, the Jazz and Fashion Show Concert, the surveys, and the questionnaire, all helped to develop All Souls as a Unit, as a Community, and as individuals. The Bible study series, the mutual study retreat for the Vestry, the Outdoor Bazaar and health fair with steel band music, flag raising ceremony and carnival dance group made the project colorful and worthy. Harvest thanksgiving, Promise Sunday Campaign (Stewardship Campaign), hiring a consultant, the congregational survey and the lay leadership coming alive to be partnership leaders, will all assist and make All Souls a better and more inviting, spirit-filled Church for all God's children. I am satisfied that there is a progressive move toward building and growing All Souls especially in terms of numbers and finances. It has been a team effort and a productive one. Isaiah 40:4 says "Every Valley shall be lifted up, and every mountain and hill be made low; the

uneven ground shall become level, and the rough place plain.” This prophetic scene will be true for humanity and will be true for All Souls.

## **CHAPTER 8**

### **EPILOGUE: HARVEST THANKSGIVING & CHURCH BAZAAR**

Harvest thanksgiving was held on October 22, 2006. This was a combined service with Homecoming Sunday and luncheon. Usually, Homecoming is in late September but some of the Church's activities pushed back the Homecoming. The Church was well decorated with palm trees, fruits, vegetables, food, and many other gifts that were donated by members. The children were greatly involved and they felt empowered to know that their participation and presence are appreciated. There were two processions; one for the children and one for the adults who also gave wonderful gifts including money. This day is a symbol of giving back to God the first fruits of your produce. All the proceeds of this Harvest were given to our sick and shut in members living in nursing homes, hospitals and in their own homes. The Priest personally visited them and distributed the baskets. The Homecoming addition also added visitors and infrequent members to the service. On this Sunday many more people came to church than would normally come. They were all given a corsage to pin on and were appreciated and thanked for their presence in Church. The luncheon topped the day off with some good food, drinks, friends and music. The Caribbean Americans really know how to have a good time socially. This service was a success and an improvement from previous years.

The Church Bazaar was also a great success. It was the best bazaar in the history of the Church. There was a Steel band in attendance and a D.J. playing Caribbean and American music. There was an official flag raising ceremony and a Carnival dance group

from the Belize Carnival group of the Labor Day Carnival. There were two health departments with their mobile health bus, the fire department and other health officials from different hospitals and centers. There were food, drinks, games, raffle, clothes and other household items on sale. This bazaar was held on the street in front of the Church with the two corners blocked off as permission from the City was granted. Everyone really added great parameters to this project of growth and stewardship. It was the best ever and we hope to duplicate it again. Other details of the Bazaar can be found in Chapter 4 of this project.

As a committed Church, we have come a long way and we intend to build on our progress that was made in the last year. True growth of a Church whether you are in Harlem or not can be achieved with sound leadership, cooperation, dedication, commitment, loyalty, and a sense of togetherness. We have proven this to be the case here at All Soul's. It was not an easy feat, for there are some who resist change at all cost, and are selfish in their development. Despite this type of challenge, we have overcome all the obstacles and odds, and so we have changed All Soul's for the better, in the presence of the one, true, and abundant God.

## APPENDICES

1. You are cordially invited  
  
The Rev. Rudolph Anthony  
  
(Priest-in-Charge of All Soul's Church)  
  
And  
  
Mr. Carlos Prescod  
  
(Renowned Musician/Producer)  
  
Presents  
  
*An Afternoon of JAZZ and an African/Afro centric FASHION  
  
PARADE  
  
Featuring  
  
JUNE GARDNER and Friends*  
  
Sunday, February 26, 2006  
  
4:00 p.m.  
  
All Soul's Church Lyceum, 88 St. Nicholas Avenue  
  
(Between 114<sup>th</sup> & 115<sup>th</sup> Streets) in Manhattan  
  
Tickets: \$20.00 per person  
  
Call 212.663.4514 for tickets and information

Said about June Gardner...  
"A beautiful voice with much energy" T.S. Monk  
"Her voice and presence are electrifying" Sheila Jordan, Music Critic

2.

*You are cordially invited!*

The Rev. Rudolph Anthony

(Priest-in-Charge of All Soul's Church)

And

Mr. Carlos Prescod

(Director)

Presents

*AN AFTERNOON OF MUSIC*

*Featuring*

*The Family Mass Choir of*

*The Church of St. Mark, Brooklyn*

Sunday, May 7, 2006

4:00 p.m.

All Soul's Church ~ 88 St. Nicholas Avenue

(between 114<sup>th</sup> and 115<sup>th</sup> Streets) in Manhattan

Tickets: \$20.00 per person

Call 212.663.4514 for tickets and information

**3. All Soul's Church**

*Come join us for a day filled with fun and lots of information on keeping you and your family members healthy. Shop, eat, and play games with us. Free information on: Diabetes, Glaucoma, Cancer: Breast/Prostate, Dental, Alzheimer's, Blood Pressure, Bone, HIV, STD and more.*

**2006 Annual Bazaar**

**Health Fair &**

**Street Fair**

**\***

**\$1 could win you \$500 in our raffle**

*We have: Clothes, Food, Games, Toys, Household goods, Flower Arrangements, Gifts, Free Screenings, Raffle & Music*

\*\*\*\*\*

**Saturday, September 9, 2006**

**88 Saint Nicholas Avenue between 114<sup>th</sup> and 115<sup>th</sup> Streets**

**10:00 a.m. - 6:00 p.m.**

**To buy a table and sell your goods**

**Call: 212.663.4514**

4. **All Soul's Church Annual Bazaar**

**STREET FAIR & HEALTH FAIR**

Saturday, September 9, 2006

10:00 p.m. - 6:00 p.m.

\*Clothes

\*Dishes

\* Food

\*Toys

\*Games

\*Gifts

\*Music

\*Raffle

\*Free Health Screenings

88 St. Nicholas Avenue

New York, New York

(Between 114<sup>th</sup> & 115<sup>th</sup> Streets)

For more info. Call (212) 663-4514

*Rain date: 9/16/06*



5.

## ALL SOUL'S CHURCH 2006

### BAZAAR/HEALTH FAIR

Come join us for a day filled with fun and loads of information on keeping healthy. Shop, eat and play games with us. Free information on: Diabetes,

Glaucoma, Cancer- Breast and Prostate, Dental, Alzheimer's, Blood

Pressure, Bone, HIV, STD and more.

- Free Screenings
  - Clothes
  - Food
  - Games
  - Toys
- Household Goods
- Flower Arrangement
  - Gifts
  - Raffle
- Music: DJ & Steel Band

88 Saint Nicholas Avenue

Between 114<sup>th</sup> & 115<sup>th</sup> Streets

Saturday, September 9, 2006

10:00 am - 6:00 pm

To buy a table and sell your goods call:212.663.4514

6. **Campaign Advertisement**

Attention! Attention! Attention!

All Soul's Episcopal/Anglican Church

88 St. Nicholas Avenue

New York, New York 10026

Between 114 & 115 Streets

Telephone Number: 212-663-4514/2351

E-mail Address: [asecman@hotmail.com](mailto:asecman@hotmail.com)

Numbers 2 & 3, B & C Trains to 116<sup>th</sup>

*Invites people of all races, creeds, ethnicities, colors, and  
differences to be a part of their family on Sundays and other days.*

*You are all welcome. Bien Venido.*

*Sunday Services: 8:30 a.m. & 11:00 a.m.*

*Wednesday Healing Service: 12 Noon*

*Priest-in-charge: Fr. Rudolph Anthony*

7. Mission Statement

All Soul's Episcopal/Anglican Church through the commitment of its congregation and the leadership and administration of its clergy, will be guided by the Gospel and example of Jesus Christ to foster growth and development of our youths, develop sound Christian education, increase membership, stewardship and communication. We will also re-establish church organizations through a family ethos that will emphasize community building, so that our mission for Christ stretches way beyond the walls of the church.

8.

**CARIBBEAN IMMIGRANT SCENARIO**  
**The North American Paradigm**

Dr. J A George Irish

**THE IMMIGRATION EXPERIENCE - A Historical Phenomenon**  
*Intra-regional and Extra-regional Migration*

- Lee wards Family Exchange
- Windward Islands Interchange
- Virgin Islands Trek
- Demerara and Trinidad
- Netherlands Antilles
- USVI and Saint Maarten
- Western Caribbean- Jamaica, Cayman, Belize and Honduras
- Panama, Cuba, Dominican Republic
- The Metro poles - North America, Europe and beyond

**THE IMMIGRATION CHALLENGES**  
*The North American Experience*

- Arrival, adaptation, adjustment, settling in belonging
  - Getting around - negotiating the public transportation system
  - Opening a bank account
  - Renting an apartment
  - Getting a telephone
  - Getting a job
  - Buying a home
- 
- No US credentials
  - No US work experience
  - No credit history
  - No US residency history (less than 3 years)
  - No medical insurance
  - No social security number
  - No job references
  - No driver's license without proof of address and S/S
  - No non-driver's ID without proof of address
  - No school registration without proof of address

## MAJOR CHARACTERISTICS OF THE CARIBBEAN IMMIGRANT

- **Dreams** of success and fortune
- **Vision** for returning home
- **Religion** as an intra-ethnic engine of socialization
- **Carnival** as a statement of a demonstrable presence
- Church and Carnival as ends in themselves and not as agents of social and economic change
- CBO's and **benevolent societies** as evidence of a capacity to organize
- **Mini and micro enterprise**- proliferation, duplication and short life span
- **The invisible economy**- sousou, box, partner
- **The underground economy**- drugs, gambling, crime
- **Ethnic Media** as a link to the region but with **a limited local readership**
- **Remittances**- from registered letters to electronic transfers
- **Consumerism** versus savings and investment
- **Employment** and work ethic- multiple jobs
- **The Welfare Syndrome rejection**- including unemployment benefits
- **Home ownership**- owner occupancy rate and household tenure  
(40% in NY; 60% in Florida)
- **Educational Achievement**

## THE DOWNSIDE

- Absence of a coordinated **political machine with an agreed agenda**
- Sporadic, isolated, **individual successes**- NY, CT, FL
- Significant increase in **naturalization and voter registration** without effective mobilization of the **sleeping giant**
- Conspicuous absence from **School Boards and Community Boards**
- Absence of clout, influence and lobby commensurate to **numbers and earnings**
- Absence of a **Pan-Caribbean agenda**- multinational, multilingual, multiethnic
- Absence of a **proactive and assertive will**

## BI-LOCATIONALITY AND MARGINALITY

### *A Matter of Perception*

- **Self-perception**- different, better, transient, on a mission
- **Perception by officialdom**- aliens (resident, illegal)
- **Perception by the populace**- undesirables, brother/sister Africans, fellow strugglers
- **Perception from the region**- dual citizens
- **Perception by legislators**- non-voters; bereft of rights to services

**PERSPECTIVE      ---      PARADIGM      ---      PERFORMANCE**

Meaningful change requires a change of **Perspective**  
Which in turn will lead to a change of **Paradigm**  
And eventually transform our **Performance**

*Marginalization is as much a result of Perspective and Paradigm  
as it is about Performance*

It is about how we see  
**Ourselves, our Circumstances and our Goals**

Excluded from:      The **LAND RUSH** of the 16<sup>th</sup> and 17<sup>th</sup> centuries  
                              The **GOLD RUSH**  
                              The **OIL RUSH** of the 20<sup>th</sup> century  
                              The **TECHNOLOGY RUSH** of recent times

**EDUCATION AND UPBRINGING:**

- School, Job, Savings and Pension
- Stocks and Shares; Profit and Loss
- Simple and Compound Interest

EMPLOYMENT	VS	ENTREPRENEURSHIP
WAGE LABOR/PAYROLL	VS	RESIDUAL INCOME
CAPITALISM		VS COOPERATIVES
SAVINGS AND CAUTION	VS	LINE OF CREDIT (Other People's Money)
INSURANCE	VS	INVESTMENT RISK
SALESMANSHIP	VS	NETWORKING (Multi-level Marketing)
BUSINESS DUPLICATION	VS	DIVERSIFICATION

**NEED FOR:**

- NEW MINDSET      NEW DYNAMICS      NEW OUTCOMES

**FACING THE REALITY**

- **Bi-locality as a constitutional privilege for all**
- **Bi-locality as a figment of the imagination- a hopeless dream for the poor**
- **Bi-locality as a viable option for the economically successful**
- **Bi-locality as a deterrent to meaningful progress- for families and church**

**MARGINALTY**

- **Life on the fringes- the victim mindset**
- **A clarion call for change- personal, collective and societal**
- **A challenge for positive, radical action**

9. **Rev. Angela Ifill's Outline**

Its good to be with you.

Greetings from Bishop Frank Griswold; Colleagues Ethnic Congregation Development.

In the reading from Amos the prophet is engaged by God in conversation

Standing beside a wall built with a plumb line and with a plump line in his

hand and said to Amos I am setting a plump line in the midst of my people

Israel; I will never again pass them by.

Now a plumb line is a long strong cord weighted on one end that is directed

to the centre of gravity of the earth, much like this...demonstrate. A plumb

line is firm, it's steady with out the weight the cord has no direction, no

Strength it simply dangles listlessly.

You are very much the plumb line of this church. You help to give it

direction, you are the ones that keep it steady. But it is a choice you make.

When Jesus sent out his disciples into ministry he sent them out 2 by 2 very

much one weighing the other.

The mission of the Church

To restore all people to unity with God and each other in Christ  
(Outline of Faith: p. 853 BCP)

A future for any congregation means change. Change is inevitable. We all need to change or we find ourselves outside of the realm of progress.

Change is difficult- fear, loss, grief, and risks.

Christian faith is about risk/uncertainty- Abraham was uncertain- was obedient

Amos was hesitant

Jesus- Prayed- take this cup

Your strategy for your congregation God's will or your will

Obedient to Whom?

Achievable Goals- Paul- Acts 28: 16-31- He was called to go to Rome. Violent

storms- ship wrecked. Sailed again three months later.

God's promise- I will be with you always!!

Congregational Growth and Stewardship- go hand in hand.

How do you bloom where God has planted you?

How do you give way to God's will, not yours?

Giving and sharing of gifts, part of a mature faith

Giving of ourselves is another feature of a mature faith- the result of our transformation in Christ



Tradition today was someone's design for the people of another time. We have become accustomed to it, cherish and revere it; but love of tradition must not take place of love of God whose name we proclaim and who our lives must glorify.

There ought to be room- we must make room for all who want to be a part of the church. They will help to keep the church alive and going for another generation.

The transforming love of Christ manifests itself in an increasingly mature faith; growth in faith results in a higher level of invitation; a higher level of welcome.

A higher level of welcome endears you as a church to others- grows the church- accomplishing the mission of the church. The church is not ours. The Great Commission

Go into all the world and proclaim the good news to the whole creation.

(MK. 14:15)

Each Individual's Mission

Discovering God's call to you

The How, Why, Wherefore

Your Inheritance

Identified, marked, chosen, blessed

Jesus sent that we might live/Gave his life for us.

Your individual role/response/how might I be bolder in my witness to Christ?

The Stewardship of Your Life-

Collective role as a congregation. How might we as a congregation be bolder in our witness to Christ?

Stewardship of our gifts of our selves

What is God calling this congregation to do and be?

To be or not to be.

i.e. to live or to die- if one is not happening it brings about the condition of the other.

10.

*Biography of The Reverend Angela S. Ifill*  
*Missioner*  
*Office of Black Ministries*

The Reverend Angela Ifill started her work at the National Church Centre as Missioner for Black Ministries in the Episcopal Church, USA on February 17, 2004.

Rev. Ifill served as Associate Rector at St. Paul's Church in Cleveland Heights, the first black priest to be called to the corporate-sized congregation in the Diocese of Ohio. During that time she was appointed as chair of the Diocesan Commission to End Racism, and in that capacity organized annual diocesan wide conferences on Anti-Racism. She also did presentations and conducted workshops at St. Paul's and in the wider community.

Prior to being at St. Paul's Church, Rev. Ifill served as Canon Pastor at Trinity and St. Phillips Cathedral in Newark, New Jersey, where she successfully launched the Mission to Dismantle Racism. While there she developed a companion relationship between the diocese of Newark and the diocese of Libombos in Mozambique. She was instrumental in organizing funding initiatives to provide solar water pumps for the country and visited with a number of her colleagues to inaugurate the installation of the water pumps.

Before entering seminary in 1992, Rev. Ifill worked in New York City as a Human Resource and Employer Services Executive in the corporate sector. She later spent two years as Deputy Director at the National Urban League, also in New York City with responsibility for programmatic initiatives among the Historically Black Colleges in the United States.

On an international level, Angela served as a member of the Anglican Observer's Delegation to the United Nations at the World conference on Racism, Racial Discrimination, Xenophobia and Related Intolerance. She is a student of African Christianity having studied in Uganda and traveled to Kenya, Tanzania, and Ethiopia and completed a research paper on the Revival of the Church in East Africa. She visited many of the Caribbean Islands after the devastation of the hurricanes in 2004.

A spiritually directed person, Rev. Ifill has been an Associate of the Convent of St. Helena for several years. She is a workshop and retreat leader, and has an extensive preaching itinerary. In her passion for social justice and human rights she has worked tirelessly to combat racism, lobbied on Capitol Hill to reduce Third World Debt, and advocated for a reduced sentence for an inmate in the judicial system. She continues to work on bringing before congress the issue of sentencing guidelines as it negatively affects blacks in the United States. These actions prompt the quote from the Right Reverend J. Clark Grew, II, retired bishop of Ohio; "Angela has a passion

**for seeing God at work through the movements for peace and justice in our church and in society.”**

**After completing a Bachelors of Science degree in Psychology, Rev. Ifill earned the Masters in Divinity degree from Virginia Theological Seminary, in Alexandria, Virginia. She has also earned numerous certificates in Management and Consulting. She has served as a board member for several organizations including the Advisory Committee on Abundance of the Church Pension Fund.**

**A native of Trinidad and Tobago, Rev. Ifill is the mother of three wonderful children and even more wonderful grandchildren. She loves to travel, read and entertain. She is an avid gardener when possible, and enjoys walking.**

# **11. BIOGRAPHY OF J. A. GEORGE IRISH, PH. D.**

Dr. Irish is an educator who formerly worked as Head, University Centre, Plymouth, Monserrat; Head, Department of Spanish, University of the West Indies, Kingston Jamaica. Professor of Languages and Comparative Literature, Universidad Autonoma de Santo Domingo, External Examiner/Advisor on Latin American Studies, University of Guyana.

He has served as a leading political thinker and labour relations expert in the Caribbean for several years and has represented the region in many international forums. In 1986, he was the recipient of the Osmond Dyce Fellowship in Labour Relations to Harvard University.

Dr. Irish is currently Director, Caribbean Research Centre, City University of New York (CUNY); Head Education Task Force, Caribbean Research Centre, Medgar Evers College, CUNY; Consultant on Multicultural Education with the New York City Board of Education. Member of Panel of Twelve Eminent Persons from Latin America and the Caribbean reviewing the role of the Organization of American States (OAS) in the Inter-American System.

12.

**ALL SOULS EPISCOPAL CHURCH**

**88 ST. NICHOLAS AVENUE,**

**NEW YORK, NEW YORK, 10026**

Promise Sunday "Envelopes Pledge" 2005 - \$81,730.43

Promise Sunday "Envelopes Pledge" 2006 - \$82,284.43

Promise Sunday "Envelopes Pledge" 2007 - \$88,253.00

Proposed budget for 2007 is \$212,442.00

Pledges for 2007 \$88,253.00

Difference \$124,189.00

13.

**BLACK HISTORY MONTH SERVICE**

Join us as the Harlem Episcopal Churches gather to celebrate

**BLACK HISTORY MONTH**

**Preacher:** The Rev. Michael Battle, Virginia Theological Seminary

**Celebrant:** The Rt. Rev. E. Don Taylor, Bishop Vicar

*Proceeds to benefit St. Luke's Episcopal Church, New Orleans, LA*

FEBRUARY 19, 2006

**ST. MARTINS EPISCOPAL CHURCH**

**230 LENOX AVENUE AT 122<sup>ND</sup> STREET**

**11:00 A.M.**

**PARTICIPATING CHURCHES:**

**All Souls**

**St. Ambrose**

**St Luke's & St. Martin's**

**St. Andrew's**

**Holyrood**

**St. Mary's (Manhattanville)**

**St. Savior**

**Intercession**

**Harlem Clericus Reception to follow**

## ORAL HISTORY

“They caught hold of him, but he left the linen cloth and ran off naked.” (Mark 14:51-52).

In many instances in our lives, we can admit that we really can’t identify with a lot of Bible Stories. Yes, we believe them; we accept them through our eyes and ears of faith; we even allow for the fact that they really happened. But we can’t identify with them. They bear little resemblance to our day-to-day lives. For example: Angels don’t usually fly into our bedrooms with great pronouncements. We have never seen a little boy’s lunch miraculously “stretched” to feed five thousand hungry mouths.

Instantaneous healing of crooked spines, withered hands, epileptic fits, and Hemorrhages are not among our everyday experiences. We cannot identify with these. But my friends, this is not true of the Passion. We know the people in the story, because they are all of us. We identify with this “naked guy story” big time. We identify with the fickle ness of the crowd, who in one breath, cried, “Hosanna in the highest” and in the next “crucify him.” We identify with the steadfast, loyal disciples who became instant deserters and deniers, because that is how we behave. We identify with the disciples who could not keep awake. We can be awake for our best T.V. programs, or a hot spicy gossip of someone’s wife, husband, son or daughter or of other church members plights and faults, but cannot keep awake long enough to hear a sermon about Jesus. The flesh is weak but the heart is willing. Sedmak, in his book called, “Doing Local Theology,” said “Theology should encourage people to wake up; to be mindful and attentive.” He further



stated, “a person who is half asleep is dangerous with a tool, but a person who is fully awake can make his/her own tools.”

My friends, we can even identify with Jesus himself who said, “Let this cup pass from me” and then also said, “Not my will but thy will be done.”

We can surely identify with this mysterious character that appears only in the Gospel of Mark. We don't even know his name. He followed Jesus, having a linen cloth thrown around his naked body. When they laid hold of him, he fled naked, leaving the linen cloth in their hands. This character must truly have loved Jesus because he followed Jesus to the cross, even after all the disciples “forsook Jesus and fled.” This guy was really in the thick of things. He must have been convinced that the way of the cross was the answer. But something happened. He was stopped in his tracks. He had a change of heart. He probably felt that discipleship was too costly. We can identify with this naked character because this is us. We have a change of heart; when the going gets tough, the tough gets going. We put a limit to our devotion and dedication to Christ. We put a limit as to how many times we come to church. Some of us start coming very enthusiastically like the parable of the sower and your seeds fell on rocky grounds or among thorns, and having no root, they withered away or the thorn choked them because of lack of faith, persistence, perseverance, commitment and dedication. We put limit on our selves by showing up only at special services. We put limits on the amount of money we give to the church and how much time we will spend doing church business. There is a limit on the number of times we will “stand up, stand up for Jesus.” When we are faced with a challenge to our faith, we often flee and become naked, exposed, vulnerable and alone. The Palms today on this Palm Sunday is a sign of Victory – or is it? We will take

out Palms and make little crosses with them; place them in our prayer book, Bible, or put them behind crucifix on the wall, or on top our beds and watch them lose their color. Then we will bring them back next year to be burnt, so we can use the ash on Ash Wednesday remembering from dust we are and to dust we will return. The sign of Victory then becomes the sign of Mortality, the sign of vulnerability, the sign of our humanness. Therefore victory is elusive. Sometimes we may celebrate some kind of victory in our lives, for example, the fall of apartheid from South Africa, the fall of Baby Doc from Haiti and then Reverend Aristide taking over, the fall of Saddam Hussein from Iraq. The stock market improving, but have these victories improved the lot of the poor people in these nations? I don't think so. It is like the saying, "The more things change the more they remain the same."

My friends, Palm Sunday speaks to our human condition; it hits us in the gut. It reminds us of our fickleness, our weakness, our feebleness, our frailty and our folly. It reminds us that we are not in charge, but the one who achieved victory by humbling himself and becoming obedient unto death, even the death on a cross, is the one who is in charge. Let us offer our love, the way Jesus offered his, and let us hope that our love, when offered, will be accepted and returned and so reciprocated. Let us in our Journey not forsake anyone. If we give someone a kiss let it be a genuine one. Let us recognize who we are and whom we belong to. Let us recognize Jesus as the Son of God, the Incarnate Lord, The Savior of the world, the Redeemer, the Prince of Peace. Amen

## MARGINALITY

The Gospel of Mark tells us that the women were saying one to another, “Who will roll away the stone?” (Mark 16:3). It is abundantly clear to me that women are some of the most faithful people in the world. In the Bible and in society they were relegated to second-class status but I cannot understand why. They were the last at the Cross-, the first at the tomb and the first to hear the Easter Message. The women rolled up their sleeves and got into action while the male disciples called an executive meeting to decide what to do about what took place at Calvary. They may have asked questions such as who will now be in charge? How can we avoid the fate of Jesus? Should we disband? Should we disperse? Should we disown any knowledge of Jesus and lie low? The women on the other hand felt that they had to pay their respects and honour the memory of Jesus their friend. The men were about business while the women were about devotion. The women bought their spices after the Sabbath and felt a need to demonstrate their affection and give witness to something extremely important. They were demonstrating that death does not and should not sever the bonds of love. These women who witnessed the in dignity and injustice of Jesus’ crucifixion arrived early at the tomb to weep, mourn and minister to Jesus dead body and to say their final good byes.

They were in for a surprise. “Who will roll away the stone?” This enormous stone blocked the entrance and sealed the tomb shut. “Who will roll away the stone?” As they spoke, the stone was not there and so they entered the tomb to find a young man sitting there who gave them more surprising news. “Do not be afraid.” “You seek Jesus of Nazareth, who was crucified. He is not here. See the place where they laid him.”

Biblical Angels usually open their script with “Behold,” “Hail” or “Lo”, and then they add, “Do not be afraid.” I think if the Bible was written today the Angels would start with “YO!” You see, we are all afraid of something and our Easter begins when we put aside that fear. Life for us will begin when we are not afraid. These two women were so afraid; they said nothing to anyone for a while. They had to undergo a major paradigm shift, a serious attitudinal adjustment. This was a major theological breakthrough. They can no longer honor a dead Christ but must now worship a living Christ. They had to change their gaze. How many of us have come this morning smiling, smelling good, happy, with new clothes, fancy hats and high spirits to worship a dead Christ? We cannot honor Jesus the way we do George Washington, Martin Luther King Jr., or Mother Theresa? Yes we can say they were good teachers, great people, charismatic leaders, and shower them with other accolades - but they are not the same as living in the life of “the” resurrected Jesus. Jesus is a living entity who makes a difference in our lives. Easter is not only the triumph over death, but also the discovery that life is more powerful and eternal than death. God’s presence in our lives makes a difference.

We need to ask ourselves this question. How do we move from the tomb of death and regret? How do we move from yesterdays' failures and grief's, to see the risen one standing before us? Like the women, we must have some stones rolled away for us. We must have some stones rolled out and away from our lives. Who will roll away the stone? First we need to roll away the stone of indifference. We must be able to identify the void, the vacuum between the rich and the poor, the haves and the have-nots. We must stop our sleepwalking through life that one theologian calls “somnambulism.” Like Dives and Lazarus; the rich man was not evil, and he didn’t do anything to the poor man

Lazarus at his gate but he didn't do anything for him. There is a difference and we all must not fall into this kind of trap. We must roll away from our lives the stone of conceit. This "me generation" and do unto others before they do unto you is the wrong way. The conceited idea makes us think that we are in control. We believe that we are the masters of our own fate, the captain of our souls. That is self-centeredness that robs us of our humility. We must be humble and obedient and follow the one who died for us and rose again.

We must also roll away from our lives the stone of enmity. This comes in the form of contempt, intolerance, racism, sexism, homophobia and other "issues." These reduce us to "us" and "them," to "in-group" and "out-groups," to belittling others, subduing, weakening and eliminating other groups especially in wars. We need to strive for justice and peace among all people and respect the dignity of every human being. The Angel also tells the women to tell the disciples where Jesus will see them, in Galilee. Where is Galilee for you? Our Galilee is our ordinary everyday lives where we move and live and breathe and have our being and where we share in thought, word or deed, the joy of the resurrection. We need to be resurrection people as opposed to Good Friday people since the stone was rolled away for us. We need to be transformed from the Morticians into the Missionaries. Let us be Easter Missionaries and tell it out loud and clear that Jesus Is Risen today. Let us realize that we do not have to die in order to live. Let us take our Good Friday fears, prejudices, preconceived notions and trepidations and leave them in the tomb because we are "Easter People." Let us, starting today, roll all those stones out of our lives that are affecting our relationship, our growth and our development. Let us have life here on earth and have it more abundantly. Let us make

the transition from Good Friday to Easter. The women were dejected, despondent and depressed thinking of the sealed tomb - but joy overcame them when they saw that the stone was rolled away. Let joy come to you this Easter morning as the stone to your tomb is rolled away. Alleluia!! Christ is risen! The Lord is risen indeed, Alleluia!!!

## STEWARDSHIP

Jesus said, "I am the Good Shepherd. The Good Shepherd lays down his life for the sheep." Today is Good Shepherd Sunday and Jesus described his relationship with us as that of a shepherd to his flock. For most of us the only shepherd and sheep we have ever met have been characters in pageants, plays and at "sight and sound presentations." We are more likely to encounter a sheep as a sweater or an entrée, than as a bleating animal on a farm. Today we will not refer to the Clergy and Congregation as Shepherd and Flock, since that would indicate the congregation as a lower-ranking animal, than the clergy – the shepherd. We will therefore, look at the Clergy as a "Sheep dog" and the congregation as "sheep" which means both are under the leadership of the same high being: The Shepherd – Jesus Christ himself.

The Good Shepherd my friends, is not a thief or a robber. The Good Shepherd cares for the sheep and does not use them for personal benefits. The Good Shepherd enters through the gate and not through the back door, as the false shepherd does. The Good Shepherd is the door to the sheep and Jesus is that door for us. In early day Palestine and Judea, there was one opening through which the sheep go out and come in the sheepfold. The Shepherds at night would literally lie across the opening so that they know everything going out and coming in. The shepherd was the door (gate). Jesus is also the gate (door) for us. The Good Shepherd thinks of his people before he thinks of himself. The good Shepherd is a companion and not a stranger and his people know his friendly voice. The Good shepherd is a protector to his sheep because of love – Agape – Koinonia - the Good Shepherd Lays down his life for his sheep. When there are other sheep from several flock that come together in a pasture, they can always regroup, by

responding to the distinctive voices of their respective shepherds. The Good Shepherd doesn't scatter his sheep, but keeps them together. The Good Shepherd will also stop at nothing to seek out one of his lost sheep, even when ninety-nine (99) others are safe in the fold. A Good Shepherd will make all attempts to gather together all the sheep, even when they do not belong to "this fold," so that there will be one flock and one Shepherd. A Good Shepherd does not run away and hide, even when the going gets tough and the tough gets going. The church then must be looked at as "one flock under one shepherd." It must be characterized by unity, for unity is strength. The Church must also be characterized by missionary endeavors thereby inviting and welcoming other sheep that are not of "this fold." This is why we have to stand up together against unfair and draconian immigration laws that barred others from coming to this country, and which makes immigrant's criminals and bandits. The church my friends must be characterized as a community that is guided by Christ himself and denounce wars, brutality and government who want to be the police for the rest of the world. As a community of Christ, each member is taken up into the life of God to form with others, a single whole.

Us Christian Sheep today, seem intent on differentiating ourselves from other Christian Sheep. We create little folds here and little folds there with each one believing that his interpretation of the Shepherd's voice is the only authentic one. The fold is divided between Orthodox and Unorthodox Sheep, between traditionalist and revisionist Sheep. The Folds are divided between people of a Biblical literalism persuasion, as opposed to secular humanists. My friends we need to fall back to the Good Shepherd, and let him lead us into good pasture and stop presenting him with a map and telling him where we would like to graze. As Isaiah prophesied, "Are we like Sheep who have gone



astray and turning everyone to his own way?” Are we saying, “Here I am, send me?” Or are we saying here I am, and this is where I am willing to go?” Are we milling about like sheep without a shepherd? Do we come here today to bring, “selves and souls and bodies to be a reasonable, holy and living sacrifice?” Or do we bring our baggage of every kind, in an effort to work out our issues, many times at the expense of others?

My friends we need the “glutinium” (the glue) in our lives. That glue, that glutinium is Jesus. That unity that will glue us together is Jesus the Good Shepherd whose symbol holds a staff in his right hand, and cradled a lamb in his left arm. This demonstrates our strength and gentleness. He is our Shepherd, Lord Guardian and Protector. The Good Shepherd is our healer, facilitator, Pastor and counselor. The word Pastor in Latin means Shepherd. The good Shepherd is credible, authentic, confident, knowledgeable, truthful, good, kind, loving and happy. The Good Shepherd is never off duty. He is constantly at watch, guarding and protecting. He is vigilant, fearless, courageous, sacrificial, honest, and transparent. He is a symbol of providence. The false shepherd on the other hand, stirs up dirt, talk and gossip about others, spoils everything for everyone else. The false shepherd is a thief and a bandit. He/She is unhappy with everyone and everything and wants others to be unhappy too. The false Shepherd loves conflicts, loves revenge, hatred, division, and anger. The false shepherd is flaky and fake and relies on false witnesses, sweet-talking, judgmental, noisy, and inquisitive and is a false friend. It is hard to teach a false Shepherd because they don’t pick up clues easily. My friends we need to follow the Good Shepherd’s example and feed, pamper, wash, clean, and give drink to the flock. The word of God, The Sacraments, and the Truth, must be fed to the sheep, so they can be nourished. In John 21: 15-19, Jesus told Peter to

“feed his lambs and his sheep.” A Priest colleague once told me, “Rudy, feed your sheep but please don’t eat them.” The sheep need to be loved and fed. Jesus said, “If you have done it to the least of these my brethren, you have done it to me. Let us bring the kingdom of God to the least, the lost and the last. Let us draw Jew, Gentile and Samaritan into the fold. Let us look at this church not as our private possession, but as the only organization to benefit those who are not his members. Let us proclaim like Augustine that the Church is not a hotel for saints but a hospital for sinners. Let us remind ourselves what the Shepherd said. “The spirit of the Lord is upon me because he has appointed me to bring good news to the poor, to proclaim release to the captives and recovery of sight to the blind.”

“I am the Good Shepherd,” said Jesus, “The Good Shepherd lays down his life for his sheep.” Do you know the Shepherd?

## **LIVING IN TWO PLACES**

(Acts 1:11) “Men of Galilee, why stand ye gazing into heaven?” On Thursday of this week, was Ascension Day, when Jesus Ascended into heaven after forty days on earth, after his resurrection. Then ten days later, on the Day of Pentecost, he sent the gift of the Holy Spirit for his disciples to receive. On his way to heaven, the disciples were gazing into heaven when the Angels asked them the question.

The idea of looking heavenward is imbedded in our religious consciousness. Everything important in the Bible seems to take place on a mountaintop: The Ten Commandments, the Sermon on the Mount, the transfiguration, Jesus went up to a mountain to pray. Paul tells us to set our minds on things that are above, not things that are on earth. The Psalmist, “Lifts up his eyes unto the Hills from whence cometh his help.” (Psalms 121:1). So the Disciples were looking at the place where they believed Jesus returned to sit on the right hand of his father and to prepare a place for us, so we will be one day, be where he is.

You see, our Christian faith is very logical, our Theology is systematic. Jesus came down from heaven, lived among people, instructed them, showed them signs and set examples for them to practice a Godly living. He was crucified, raised from the dead, appeared to his followers after the resurrection, even though he had to do it a few times before it sank in; before they believed. After his work was completed, he was then ascended into heaven. This is very logical. Thomas Aquinas called Theology, “The queen of the Sciences.”

So, at Ascension, He was ascended into a cloud and taken out of their sight and the disciples were gazing up when the Angelic appearance occurred. The disciples were

so caught up in Jesus' action that they forgot his words. "You shall be my witnesses.... to the ends of the earth." So the Angels had to ask, "How can you be about the business of spreading the Gospel if your heads are in the Clouds? How are we to get on with the work of the Gospel if our heads are in the Clouds? We need to get the whole Episcopal Church's head out of the clouds where it has been for a while. That is why the Pentecostal religion has surpassed us by leaps and bounds where members are concerned. That is why it is hard to grow our own Church, because we have our own heads in the clouds. Next Month, the Episcopal church U.S.A. meets in Ohio for a General Convention and certainly the Gay and Lesbian issue will become the centerpiece of the whole convention, which in the long run can split our church in two. There are many other important issues such as HIV and AIDS, racism, poverty, crimes, corruption, slaughtering of innocent people in Darfur, Sudan, middle east region and the Israeli/Palestinian conflict that deserves much more attention. Homosexuality was around since the world started and it's not going away over night. Our heads are in the clouds and some of the clouds, are of our own making. Some people create issues that don't really have to happen, but just to "stir up the pot" if you will, and cause confusion and chaos. Nothing in our lives should supersede Justice. Where is the Justice in our world? Where was the Justice in New Orleans, Iraq, The Middle East, in our prison system, our work places? Where is the justice in the cost of oil? And see who is paying for it now. The consumers, as the billionaire companies are getting richer and richer. These are the issues we should be focusing our energies on. These issues that will affect children, will affect their education, their livelihood, their health, their way of life and ultimately categorize them as learners who are deficient and worthless. These are the

issues that we should be talking about. As we approach Memorial Day, Let our mission as a church; be to minister to the world. We have made our churches with stained glass windows that we can't even see our world through them. Oh what a cloud we have in our Church. Very interesting. We as a national Church have lost a lot of talented and gifted people over the years because our heads are in the clouds. The way we treat new comers at times just turned them off and they never return, but they join the Pentecostals where they tithe more than ever before.

My friends, since Jesus' ministry on Earth is over, we are the ones, his disciples, and his followers, who need to carry on his work. We need to continue our preaching, healing, teaching, performing miracles and saving souls for Christ. We need to be Jesus' body, his hands and feet; we need to become his Church and minister to people to the ends of the earth. We need to call out for the return of our troops from Iraq on this Memorial Day, so that their memories are not formed in a body bag. We need to know "who we are" and "whose we are." We need to be commissioned to do the Lord's work. Our job must be defined. Our gifts must be discerned, and fit them into the larger picture. We need to take responsibility for both our spiritual and fiscal needs, for no one will do it for us. We need to become an oasis that others would want to emulate and become big and think big and stop sweating the small stuff. Let us keep our conscience clear and understand that it is better to suffer for doing good than to suffer for doing evil. (1 Peter 3:17). Think enough about your faith, care enough, make a commitment to serve, "share what you have, and let us challenge our leaders to set an example for the Parish to follow. Let us not think of our selves more highly than we ought to think. (Romans 12:3) Let us use what God has blessed us with and so enjoy good Christian fellowship. Let us take

risk and be on the cutting edge of the life of the National church, so that we will be a beacon for others. Let us bear fruit through Evangelism and let us be inclusive, welcoming all in the name of Jesus Christ. Let us not miss the Kingdom's goal when that day comes. We have a choice to roll up our sleeves and exercise a sacred mission, or check into the nearest cloud where the vision of our duty is unclear. Which one is it going to be as members of Christ Body? The ascension is like a relay race. Jesus has passed the baton to us. Let us then run with perseverance, the race that is set before us. (Hebrews 12:1). Men of Galilee, why stand ye gazing into heaven?

15.

## **BIBLE STUDY**

**MARCH 3<sup>RD</sup> 2006**

### **MONEY MANAGEMENT**

#### **1. Seven (7) steps of the Disciples way:**

T – Turn

F – Follow

L – Learn

P – Pray

S – Serve

W- Worship

S- Share

#### **2. Books of the Bible:**

The Old Testament has thirty-nine (39) Books. The first five are:

Genesis, Exodus, Leviticus, Numbers, Deuteronomy. These are the Books of Laws.

Then there are the Books of the Prophets and the Psalms.

The New Testament has twenty-seven (27) Books. The first five are:

Matthew – “The Winged Man”

Mark – “The Winged Lion”

Luke – “The Winged Ox”

John – “The Eagle”

Acts of the Apostles

Matthew, Mark and Luke are Synoptic. John is different.

Luke wrote the “Acts of the Apostles” – he was a Physician.

The Last book of the Old Testament is Malachi

The Last Books of the New Testament is Revelations written by “John the Devine”

Apocrypha – 19

### **3. Prayer and Fasting**

(1 a) How many times to pray per day? At least six (6): morning, noon, early evening, evening, Compline and your last prayer before going to bed.

(1 b) Kinds of Prayers: Adoration, Praise, Thanksgiving, Patience, Oblation, Intercession, Petition.

(2) Fasting: Usually done on Fridays before sunrise until sundown. The tradition during lent is not to eat meat on Fridays.

### **4. Scriptures – Ecclesiastes 5:10, 1Timothy 6: 6-10, Malachi 3:10**

5. There were twelve disciples.

6. The Apostle who stood out the most was Paul he wrote thirteen (13) of the New Testament Books.

7. There are seven (7) Sacraments of the Church divided into two categories:

(a) The Primary, which is of Baptism and the Eucharist.

(b) The Secondary is Confirmation, Marriage, Ordination, Reconciliation of Penitent Penance and Unction.

8. There are ten (10) traditional Commandments. Jesus brought two (2) new Commandments.

9. The seven (7) Fold gifts of the Holy Spirit are:

Understanding, Wisdom, Knowledge, Strength, Counsel, Holy Fear, Godliness.

10. The Church Consists of: Lay Persons, Bishops, Priests and Deacons.



- 11.** We use two (2) creeds, the Nicene Creed and the Apostles Creed. There is also the Athanasian Creed – Proclaiming God as Trinity and the Nature of Incarnation.
- 12.** We serve a “Triune God”. The Trinity: God The Father, Son and Holy Spirit (The God Head).
- 13.** We also refer to a Three Legged Stool: Scripture, Reason and Tradition.

**16. A SURVEY CONDUCTED WITHIN THE CHURCH FAMILY OF ALL  
SOULS CHURCH**

**SURVEY NUMBER ONE**

1. What impact did the presentation by Dr. George Irish on “The Caribbean People Bi-location and Marginality” have on you?
2. If you could remember one important point that remained with you, what would that be?
3. How do you feel about presentations like these happening at our Church?
4. What long-term effect, if any, do you think Dr. Irish’s presentation would have on All Souls and the community at large?
5. Would you like to see more of these kinds of presentations at our Church? If yes, why? Or if no, why not?
6. How do you feel about the Jazz and fashion show conducted by Mr. Carlos D. Prescod in February 2006?
7. Dr. Harold Lewis’ presentation was focused on critical analysis, inclusiveness, logical inconsistencies, giving, planning and stewardship. In what way could you say his speech impacted you?
8. What is one important issue Dr. Lewis spoke of that still lingers in your mind?
9. How do you think the message of Dr. Lewis’ speech can be effective in the life of All Souls?
10. In what way do you think Dr. Lewis’ speech is relevant to a Christian way of living?  
That is, connecting to your spirituality and the teachings of the Bible?

- 11.** Rev. Angelina Ifill's presentation was on stewardship and the West Indian experience of living and giving to a Church in a foreign land and also giving "back home." How did her speech impact you as a member of All Souls'?
- 12.** Was Rev. Ifill's effective and if so can you explain?
- 13.** What one main issue of Rev. Ifill's speech can you say had a lasting effect on you?
- 14.** Are there any further comments that you would like to make about any of the speeches?

**A SURVEY CONDUCTED WITHIN THE CHURCH**

**FAMILY OF ALL SOULS CHURCH**

**SURVEY NUMBER TWO**

**Survey on Bazaar, Bible Study Series in Lent, Belize 25<sup>th</sup> Anniversary of  
Independence Service, and 4 Sermon Series**

1. What did you get spiritually and biblically from the Bible study?
2. Say in what way it was helpful to you and to the group in general?
3. Was it a worthwhile cause and if so, why do you say so?
4. What specific areas of the Bible study can you remember?
5. In what way has hosting a service like the 25<sup>th</sup> Anniversary of Belize's Independence helped us as a church?
6. Say if you do, what part of the service you admired?
7. There are four Sermons between March and May that I presented: They included specific areas such as stewardship, history, living here and in the Caribbean, and being Marginalized. Which one interests you the most?
8. If you can remember, what part of any stayed with you right up to now?
9. Did any of them change your thinking in any way? And if so, how
10. Do you believe sermons should touch on social issues, justice and equality?
11. Did any of the sermons change the way you give to the church right now?
12. How would you evaluate these sermons and pass an objective view about them?
13. What is your reaction and evaluation about the service for Belize's 25<sup>th</sup> Anniversary to Independence?

14. If the environment of All Souls was to lend itself to effective change through activities like these, would you be a team player or advocate for change or would you have reservations? Say how it would impact you?
15. What is your reaction about this year's Annual Bazaar?

**QUESTIONNAIRE DONE WITH THE PARISHONERS OF  
ALL SOUL'S CHURCH**

1. What Caribbean country are you originally from or connected to through family?
2. When you arrived here in the U.S.A., what was your biggest problem as a recent Immigrant?
3. What is your biggest disadvantage now as a seasoned Immigrant?
4. List some of the major problems you think an Immigrant faces when she/he arrives in the U.S.A. to live?
5. List some of the positive issues that one has being an Immigrant in the U.S.A.?
6. Do you think immigrants contribute to the development and building of this country and if so, in what ways?
7. Do you think being an immigrant and a member of the African Diaspora has any effect on your life in the U.S.A.? If so say how?
8. As a 1<sup>st</sup> generation Immigrant, what impact do you think other generations of Immigrant children from the Caribbean have on life here in America?
9. What kind of church issues do 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>, and 4<sup>th</sup> generations of Immigrants have in this country?
10. As an immigrant, do you contribute to the Church in America as you would if you were "back home"? Please explain.

**17. BIOGRAPHY OF DR. J. A. GEORGE IRISH, PH. D.**

Dr. Irish is an educator who formerly worked as Head, University Centre, Plymouth, Monserrat; Head, Department of Spanish, University of the West Indies, Kingston Jamaica. Professor of Languages and Comparative Literature, Universidad Autonoma de Santo Domingo, External Examiner/Advisor on Latin American Studies, University of Guyana.

He has served as a leading political thinker and labor relations expert in the Caribbean for several years and has represented the region in many international forums. In 1986, he was the recipient of the Osmond Dyce Fellowship in Labor Relations to Harvard University.

Dr. Irish is currently Director, Caribbean Research Centre, City University of New York (CUNY); Head Education Task Force, Caribbean Research Centre, Medgar Evers College, CUNY; Consultant on Multicultural Education with the New York City Board of Education. Member of Panel of Twelve Eminent Persons from Latin America and the Caribbean reviewing the role of the Organization of American States (OAS) in the Inter-American System.



## Black History Month Service

Join us as the Harlem Episcopal Churches  
gather to celebrate

Black History Month

Preacher: The Rev. Michael Battle, Virginia Theological Seminary  
Celebrant: The Rt. Rev. E. Don Taylor, Bishop Vicar

*Proceeds to benefit St. Luke's Episcopal Church, New Orleans, LA*

**February 19, 2006**  
**St. Martin's Episcopal Church**  
**230 Lenox Avenue at 122<sup>nd</sup> Street**  
**11:00 am**

Participating churches:

*All Souls*  
St. Ambrose  
St. Andrew's  
Holyrood

St. Luke's & St. Martin's  
St. Mary's (Manhattanville)  
St. Saviour  
Intercession

Harlem Clericus Reception to follow



# All Soul's Church Annual Bazaar

STREET  
FAIR

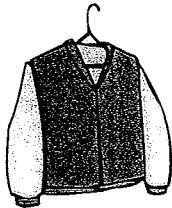
&

HEALTH  
FAIR

Saturday, September 9, 2006

10:00am - 6:00pm

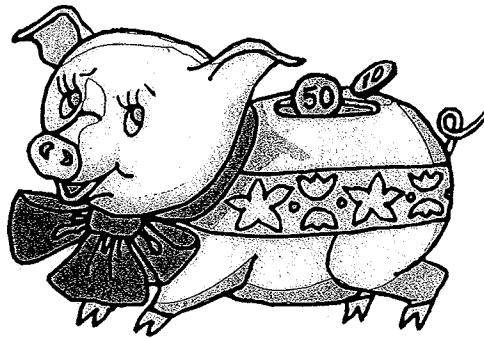
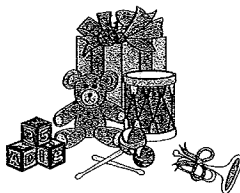
Clothes



Dishes



Toys

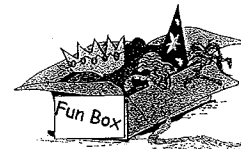


FREE HEALTH  
SCREENINGS

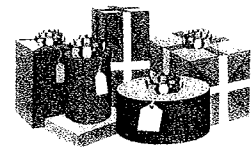
Food



Games



Gifts



MUSIC

RAFFLE

88 St Nicholas Avenue  
New York, New York

(Between 114th & 115th Streets)  
For more info. call (212) 663 4514

*Rain Date: 9/16/06*

## The Reverend Canon Harold T. Lewis, Ph.D., D.D., D.C.L.

HAROLD T. LEWIS has been the rector of Calvary Episcopal Church, Pittsburgh, Pennsylvania, since 1996. Since his ordination in 1971, he has been an overseas missionary in Honduras and in Congo, and has served parishes in England, Washington, D.C., New Haven, CT, and his native Brooklyn, NY. From 1983 until 1994, he served on the staff of the Presiding Bishop of the Episcopal Church as Director of the Office of Black Ministries. He holds a Bachelor of Arts from McGill University, a Master of Divinity from Yale University, and a Doctor of Philosophy from the University of Birmingham (England). He has also been awarded the degree of Doctor of Divinity, *honoris causa*, from the Berkeley Divinity School at Yale, and the degree of Doctor of Canon Law, *honoris causa*, from Seabury-Western Theological Seminary. A former research fellow at Cambridge University, he has also pursued graduate studies at Catholic University in Washington, the Center for International Documentation in Cuernavaca, Mexico, and St. George's College, Jerusalem. He is an honorary canon of the Diocese of Bukavu, Congo.



Currently an adjunct professor in church and society at Pittsburgh Theological Seminary, Dr. Lewis has also taught at the George Mercer School of Theology, Garden City, New York, The New York Theological Seminary and the General Theological Seminary. He was also visiting lecturer at the Institut Anglican Interdiocesain de Theologie, Bukavu, Congo, and the College of the Transfiguration, Grahamstown, South Africa. He was also served as coordinator of the Conference on Afro-Anglicanism in Cape Town, in 1995. Dr Lewis is the first recipient of the Mikkelsen Prize for excellence in prophetic preaching..

Among Dr. Lewis' publications are *Yet With a Steady Beat: the African American Struggle for Recognition in the Episcopal Church*, *Christian Social Witness*, and *Elijah's Mantle: Pilgrimage, Politics and Proclamation*. He has contributed chapters to *Mission Matters*; *Anglicanism: A Global Perspective*; *A New Coinversation: Essays on the Future of Theology in the Episcopal Church*; and *A Heart for the Future: Writings on Christian Hope*. He has written articles in various scholarly journals and his poetry has appeared in *Anglican Theological Review*. A musician who enjoys accompanying soloists, he has written hymns which have appeared in *Lift Every Voice and Sing II: An African American Hymnal*, *Wonder Love and Praise*, and *This Far By Faith*.

In Pittsburgh, Dr. Lewis serves on the boards of the Urban League and the Metro-Urban Institute of Pittsburgh Theological Seminary. In the national arena, he is a member of the Episcopal Church Foundations Fellows' Forum and the board of Seabury-Western Theological Seminary. By appointment of the Archbishop of Canterbury, he serves on the Advisory Council for the Anglican Observer to the United Nations, of which he is the former chair.

Dr. Lewis and his wife, Claudette, an administrator in the Allegheny County Department of Human Services, have one son.



Said about June Gardner...

"A beautiful voice with much energy" T.S. Monk

"Her voice and presence are electrifying"

Sheila Jordan, Music Critic

*You are cordially invited*

The Rev. Rudolph Anthony  
(Priest-in-Charge of All Souls' Church)

and

Mr. Carlos Prescod  
(Renowned Musician/Producer)

*presents a*

*An Afternoon of JAZZ and an  
African/Afrocentric FASHION PARADE*

*featuring*

*JUNE GARDNER and Friends*

Sunday, February 26, 2006      4:00 p.m.

All Souls' Church Lyceum, 88 St. Nicholas Avenue  
(between 114th & 115th Streets) in Manhattan

Tickets: \$20.00 per person

Call 212.663.4514 for tickets and information

\*\*\*\*\*  
June Gardner has performed throughout the United States, Europe and the Caribbean. Among the New York City venues June Gardner has performed are: Carnegie Hall, Lincoln Center's Avery Fisher Hall, and Harlem Jazz Week. And at Jazz Clubs including Birdland, Dean Stret Café, Londels, Sweet Basil and West End Café, Two Steps Down.

She has performed with jazz greats including Billy Taylor, Patti LaBelle, Natalie Cole, Slide Hampton, Barry Harris, Sheila Jordan and Lionel Hampton.

\*\*\*\*\*

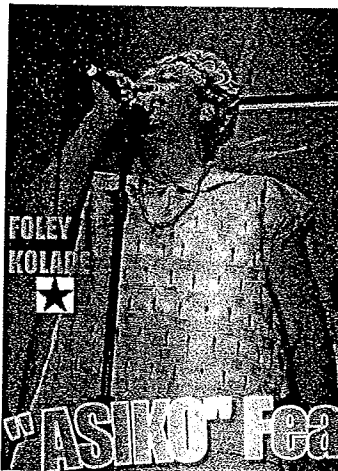
**THE NEW YORK BELIZEAN COMMITTEE, INC.**



**PRESENTS THEIR 7<sup>th</sup> ANNUAL**



# **JAZZ EXTRAVAGANZA**



**SUNDAY, MAY 21<sup>st</sup> 2006**

**4:00 P.M. -- 9:00 P.M.**

**AT**

**"THE LYCEUM"**

**All Souls Church**

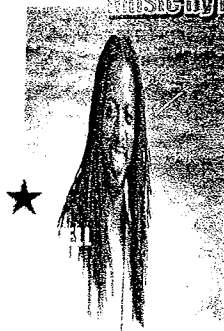
**88 St. Nicholas Ave., NY, NY**

**Tickets \$30 (includes dinner & beverage)**

**7<sup>th</sup> ASIKO<sup>®</sup> Featuring Foley Kolade**

**also**

**Garifuna Drummer/Vocalist James Lovell & Vocalist Nyasha Laing  
Music by DJ Godfrey Williams**



**DINNER & BEVERAGE**

**NYBC CONTACTS**

D. Burgess (718) 485-0041.....	E. Jex (516) 223-1429.....	M. Martinez (718) 219-3055.....	P. Richardson (212) 289-4072
L. Burgess (718) 556-2710.....	M. Laing (914) 576-9206.....	V. Murillo (917) 678-3594.....	M. Soberanis (718) 638-8881
G. Hall (718) 343-2623.....	A. Leslie (718) 778-0182.....	L. Parks (718) 518-7293.....	L. Sylvestre (718) 953-3472
Y. Holder (718) 241-9446.....	R. Locke (718) 712-8572.....	S. Reneau (718) 552-6214.....	G. Williams (917) 834-7652

# All Soul's Church Annual Bazaar

STREET  
FAIR

&

HEALTH  
FAIR

Saturday, September 9, 2006

10:00am - 6:00pm

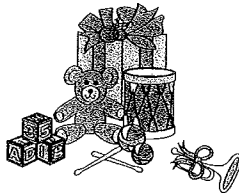
Clothes



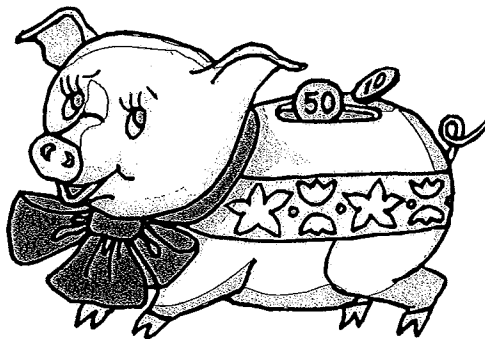
Dishes



Toys



*Rain Date: 9/16/06*



MUSIC

RAFFLE

FREE HEALTH  
SCREENINGS

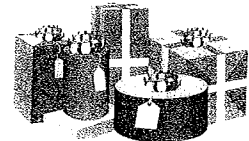
Food



Games



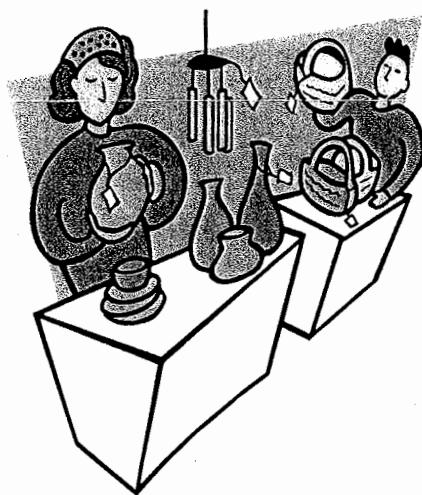
Gifts



88 St Nicholas Avenue  
New York, New York  
(Between 114th & 115th Streets)  
For more info. call (212) 663 4514

# ALL SOULS' CHURCH 2006 BAZAAR/HEALTH FAIR

\$1 could win you \$500 in our raffle



88 St Nicholas Avenue  
Between 114th & 115th Streets  
Saturday, September 9, 2006

10:00am to 6:00pm

To buy a table and sell your goods call:  
212.663.4514

Come join us for a day filled with fun and loads of information on keeping healthy. Shop, eat and play games with us. Free information on: Diabetes, Glaucoma, Cancer: Prostate, Breast, Dental, Alzheimer, Blood Pressure, Bone, HIV, STD and more.

- ♦ Free Screenings
- ♦ Clothes
- ♦ Food
- ♦ Games
- ♦ Toys
- ♦ Household Goods
- ♦ Flower Arrangement
- ♦ Gifts
- ♦ Raffle
- ♦ Music: DJ & Steel Band

# All Souls' Church

Come join us for a day filled with fun and lots of information on keeping you and your family members healthy. Shop, eat and play games with us. Free information on: Diabetes, Glaucoma, Cancer: Breast, Prostate, Dental, Alzheimer, Blood Pressure, Bone, HIV, STD and more.

## 2006 Annual Bazaar Health Fair & Street Fair

★

\$1 could win you \$500  
in our raffle

**We have: Clothes, Food, Games, Toys, Household goods, Flower Arrangement, Gifts, Free Screenings, Raffle & Music**

Saturday, September 9, 2006

88 Saint Nicholas Avenue between 114th and 115th Streets

10:00am—6:00pm

To buy a table and sell your goods

Call: 212.663.4514

*You are cordially invited!*

**The Rev. Rudolph Anthony**  
(Priest-in-Charge of All Souls' Church)

and

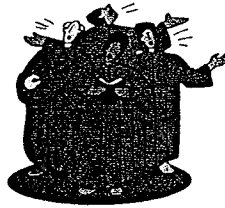
**Mr. Carlos Prescod**  
(Director)

*presents*

## **AN AFTERNOON OF MUSIC**

*Featuring*

*The Family Mass Choir of  
The Church of St. Mark, Brooklyn*



**Sunday, May 7, 2006     4:00 p.m.**

**All Souls' Church ■ 88 St. Nicholas Avenue**  
(between 114th & 115th Streets) in Manhattan

**Tickets: \$20.00 per person**

**Call 212.663.4514 for tickets and information**

The Family Mass Choir has taken on concerts throughout New York City and internationally. It has performed at the Cathedral Church of St. John the Divine, St. Martha's (Bronx), St. Luke's Church (Bronx), All Saints Church (Brooklyn), Trinidad & Tobago; and in San Juan. It has been invited to perform in Chicago, Atlanta, Philadelphia, St. Vincent and Jamaica.

Acclaimed Soprano Geraldine McMillan will be the guest soloist. The versatile Ms. McMillan has been a principal and guest soloist with several opera and symphony companies throughout this country and abroad, including the New York City Opera, Minnesota Opera, Houston Ebony Opera, Pacific Opera Victoria, the Brooklyn Philharmonic, the Mexico Symphony, the Chicago Symphony, Simon Bolivar Symphony (Venezuela), and the Virginia Symphony.

Carlos Prescod directs the Family Mass Choir. Among the venues for which he has produced concerts and special worship services are: St. Patrick's Cathedral, The Cathedral of St. John the Divine, Trinity Church (Wall Street), The Riverside Church, Hunter College, and Carnegie Hall. He is a member of the Commission on Music of the Episcopal Diocese of Long Island. Mr. Prescod has received many awards and citations for his musical and community contributions.



All Souls' Episcopal Church  
December 13, 2006

“Is this best for All Souls' Episcopal Church... the next years?”

**Characteristics of the Team (11-13 members, total)**

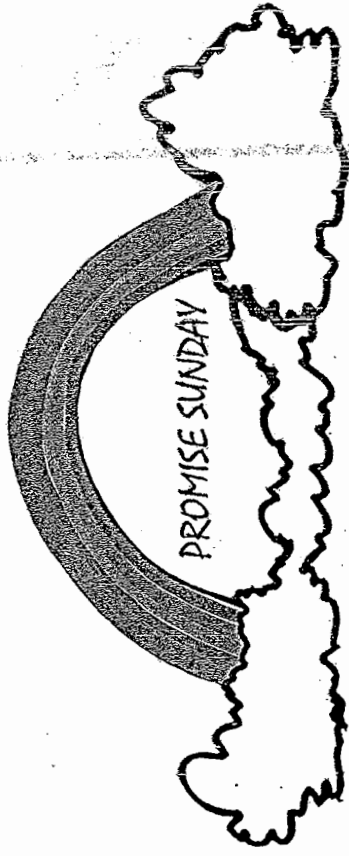
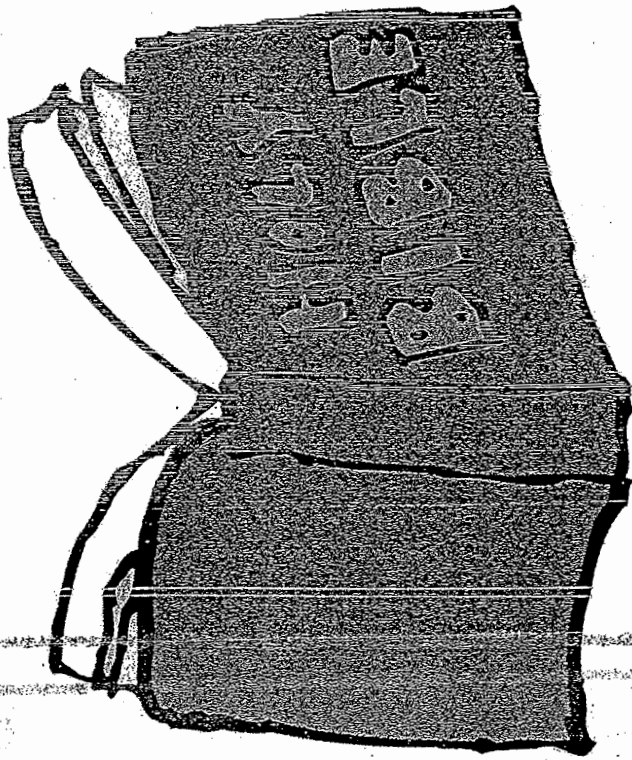
1. **Characteristics of Individual Team Members**
  - a. Genuine desire to help make All Souls' stronger
  - b. Understand and agree to required time, effort, commitment and availability
  - c. Conviction and patience to listen to others (even, those perceived illogical), absorb, process, exchange different ideas, reflect, compromise and help find a common solution and ensure follow through
  - d. Commitment to integrity, confidentiality and value (church, community, home)
  - e. Non-confrontational personality (re one on one and team)
  - f. After the team vote, support the team decision
  - g. Desire to read, research and objectively reflect on topics
  - h. Exhibit leadership and teaming qualities
  - i. Will utilize “Open Door” policy, with Stanley, when needed
  - j. Is and will be an believer
  - k. Sign SDIE commitment statement
2. **Characteristics of Team Diversity**
  - a. Age and Gender
  - b. Social / Personal Experiences
  - c. Ethnicity
  - d. Community Awareness
3. **Contact and Availability Information**
  - a. Email address, phone number(s), postal address, other
  - b. Possible availability between 9:00 AM and 9:00 PM – Mon. through Sat.
  - c. Special requirements and/or courtesies

**“YOU WILL NOT FIND ALL OF THESE CHARACTERISTICS WITHIN EACH,  
NEVERTHELESS...YOU MUST STRIVE!!”**

**EVERYONE CANNOT BE ON THE TEAM, THERE MUST BE A CHEERING SQUAD!!**

**APPENDIX A**  
**BROCHURES / HANDOUTS**

Let a man regard us in this manner, as servants of Christ, and stewards of the mysteries of God. 1 Corinthians 4:2



# YOUR 'TALENT'

Remember to

RETURN YOUR 'TALENT'—AND YOUR PLEDGE CARD

ON

SUNDAY, DECEMBER 3, 2006

ALL SOULS' CHURCH  
88 St. Nicholas Avenue  
New York, NY 10026  
(212) 663-4514

**All Souls' Church**  
**(Episcopal/Anglican)**  
88 St. Nicholas Avenue  
New York, New York

The Reverend Rudolph Anthony, Priest-in-Charge

presents

*The Family Mass Concert Choir*  
of The Church of St. Mark  
Brooklyn, New York

Carlos D. Prescod, Director  
Geraldine McMillan, Soprano  
Clinton Ingram, Tenor  
Kurt Faussette, Accompanist  
Raymond Jones, Pianist

SUNDAY, MAY 7, 2006  
Four O'Clock

## ST. MARTIN'S & ST. LUKE'S

### PARISH HISTORY

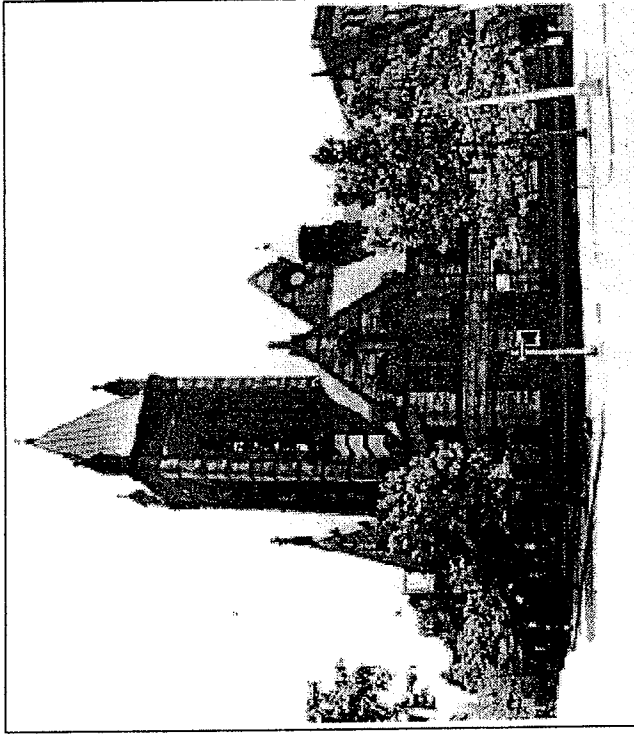
St. Martin's church was erected in 1886, the architect being William A. Potter. It was then Holy Trinity Church, home to an affluent congregation. In April of 1925, fire destroyed Holy Trinity, only the four walls surviving. The congregation decided to move to Inwood, and the Lenox Avenue property was deeded to the Diocese of New York.

St. Martin's was organized as a mission and the first services were held in the Little Theatre on 19 February, 1928. Under the sponsorship of the City Mission Society and with the support of Bishop William T. Manning, St. Martin's grew rapidly in the 1930s. It was active in the community, concentrating on the elimination of racial discriminatory practices by Harlem stores on West 125th Street. A federal credit union was established in 1937. Disaster struck in January of 1939 when the church was again ravaged by fire. Under the leadership of Dr., John H. Johnson, St. Martin's was rebuilt once more. It was incorporated in March of 1940 and later that year admitted into the Diocese of New York as an independent parish.

St. Luke's at Convent Avenue and 141st Street was consolidated with St. Martin's in 1942, with one vestry and one Rector serving both congregations. St. Luke's was built in 1892. Dr. Isaac Tuttle was the Rector of St. Luke's, Greenwich Village, and it was through his efforts that the new edifice and congregation were established on Convent Avenue. St. Luke's adjoins the home of Alexander Hamilton, the Hamilton Grange National Memorial.

**\*\* THE ST. MARTIN'S PICTURE GALLERY, ILLUSTRATING OUR HISTORY, WILL BE REDEDICATED AND OPENED FOLLOWING TODAY'S SERVICE.**

## THE EPISCOPAL PARISHES OF HARLEM CELEBRATE BLACK HISTORY MONTH AT ST. MARTIN'S CHURCH



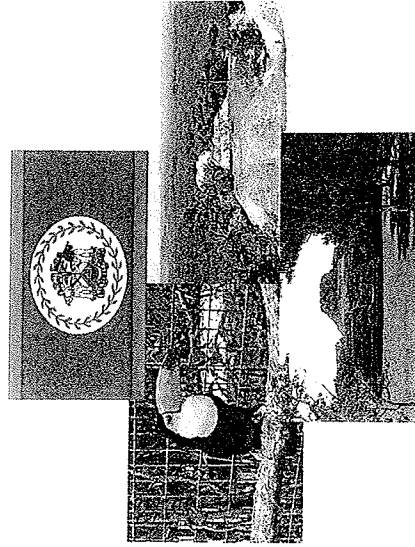
HOLY COMMUNION  
THE RIGHT REVEREND E. DON TAYLOR,  
VICAR BISHOP OF NEW YORK CITY  
CELEBRANT  
SUNDAY, FEBRUARY 19, 2006  
AT 11:00 A.M.

**THANKS AND RECOGNITION**

NYBC & SAC;

Special recognition to Mr. Stephen Felix for putting the program together and to all who contributed food and beverages: Gail Lind, William Betson

Members: Belize Cancer Society; Belize Cosmopolitan Benevolent Association; Belize Cultural Society; Belway Entertainment; Cobra Social Club; Friends in Support of the Diocese of Belize; Pallotti High School Alumni of NYC



*New York Belizean Committee*  
(NYBC)  
and  
*The Belizean Silver Anniversary Committee*  
(SAC)



Solemn Evening Song  
in  
Celebration and Thanksgiving  
of

Belize's

Silver Anniversary as an Independent Nation

*A Nation Alive, A People With Pride, Belize at 25*

Sunday, September 10th, 2006  
4:30 p.m.

All Souls Episcopal/Anglican Church  
88 St. Nicholas Avenue, Between 114th St. & 115th St.  
New York, New York 10026

Officiating Priests:

The Rev. Lloyd Anthony  
The Rev. Rudolph Anthony  
The Rev. George Bonner  
The Rev. Neville Brathwaite  
The Rev. Camilla Fairweather  
The Rev. Dr. Lloyd Henry  
The Rev. Eric Vernon

BESTOW UPON US:



Understanding  
Knowledge  
Counsel  
Fortitude  
Wisdom      Piety  
Fear of the Lord



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